Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

JANUARY 21 1942

REASSURANCE FOR ENGLISH FRIENDS

Editorial

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Nazi Intrigue in Latin America

HUGO FERNANDEZ ARTUCO

[From *Free World,* October, 1941]

The secret armies of Hitler have already invaded Latin America. The vanguard of that army is the German Socialist Party. The Party, operating throughout Latin America, maintains the same character and the same rules and principles that have governed it in Germany. . . . In our hemisphere, as in the Third Reich, the NSDAP champions totalitarian concepts in theory and in practise. Its structure, as disciplined as it is flexible, is composed of two kinds of organizations: the horizontal type through which the Party carries on open and legal propaganda; and the vertical type which assures the most rigid discipline through the Latin American deputies of the Fuehrer. This combination allows the Nazis to act sometimes openly and at other times clandestinely, and to develop fully their well-known strategies of intrigue and terror.

In Uruguay as in Colombia, in Brazil as in Mexico, the soldiers of the Third Reich act with the conviction that the present situation in Latin America offers them a unique opportunity to help establish a Hitler order in the Western Hemisphere. . . .

That investigation (of the Nazis in Uruguay) proved that eight of the National Socialist leaders were in charge of executing a conspiracy that stemmed directly from the German Legation in Montevideo. More recently in Argentina the chairman of the Anti-Nazi Investigating Commission, Deputy Raul Damonte Taborda, similarly traced the origin of a conspiracy to the doorstep of the German Embassy in that country. . . .

The German communities in Latin America are similarly considered extensions of the Third Reich. Their inhabitants look upon their right to live and work in the country that has granted them hospitality in quite a different light from other immigrants. They feel that behind them is the Fuehrer, the undisputed ruler of the world of tomorrow. . . .

In all Latin America, German diplomatic and consular representatives now direct the subversive activities of Nazi organizations and in some cases they have even been the actual heads of Party district groups, openly attending Party meetings, . . .

The zeal with which the Hitler régime undertook the task of building a new diplomatic corps is well known. In selecting people for this service, not only was their devotion to the Party taken into account, but also their capacity to carry out fifth-column activities and propaganda. . . . Every German diplomatic and consular post is a center of conspiracy, with which the various organizations of the NSDAP, operating as political, semi-political, and non-political organizations, closely cooperate and from which they radiate in all directions, comprising a powerful and homogeneous army. The headquarters of that army are in Buenos Aires. . . .

Foreign agents, most of them Germans, but some drawn from the puppet régimes of Vichy and Madrid, circulate constantly throughout the Spanish and Portuguese sections of the New World. They are convinced that Latin America offers an ideal field for their work, and one can scarcely deny that in certain sections of Latin America social, economic, psychological, and moral conditions make the inhabitants particularly receptive to the dissemination of totalitarian ideas. . . . But the agents of the Nazis in Latin America can count . . . also on the existence of various national groups which have become their best allies. In Argentina local fascism masking under the guise of a patriotic movement, the *Legion Civica Argentina,* had acquired a relative degree of strength early in the thirties. Taking advantage of the chaotic situation in which the country found itself in the very days in which Hitler came to power, the *Legion Civica Argentina* came out for a "strong" régime of an openly Hitlerian character. In Uruguay there existed a *Movimiento Revisiomista,* which finally was declared illegal when the Uruguayan authorities established the fact of its participation in various riots. In Chile there still exist the *Vanguardia Popular Socialista,* against which the Chilean police have gathered the most impressive evidence, and the *Asociacion de Amigos de Alemania* (Association of the Friends of Germany) with thousands of members. In Brazil the *Integralismo* has not disappeared in spite of the "dissolution" decreed for it by President Getulia Vargas. In Mexi the *Partido Sinarquista* has disti guished itself by its devotion to tota tarian ideas and tactics. And eve where the *Falange Espanola* (Spani Phalanx) actively cooperates with t national groups and with the vario branches of the powerful Nazi orga zation in the common task of fighti democracy. . . .

In terms of actual tactics, Na propagandists know how to speak the people. They address themselves a different tone to each Latin Ame can republic, to each city, to each soc group, to each individual. They kno how to promote dissension betwe capital and labor. . . . They know h to address themselves to the Catholi making them forget the persecution the Catholic Church in Germany. . They know how to divide the dem cratic forces, nourishing the perso differences between their leaders a freely utilizing all the friction that ists in local politics. They know h to use the support of official elements instances where governments hesita as many in Latin America do betwe their totalitarian inclinations and t fear of losing the benevolent support Washington. And there are gove ments in Latin America which, wh willing to make all kinds of sole agreements with the democracies that course helps them to stay in pow are, in fact, heartily ready to welco a Nazi victory. They wait only for t strategic moment in the developme of the international situation to thr all their influence in favor of the tota tarian powers. . . .

It is not sufficient, however, merely speak of democracy. It is imperative back up the democratic slogans wi action that will appeal to the comm man, to those millions of people w in Latin America live a miserable istence and long for the establishme of a better world. A solid policy economic cooperation among the La American countries themselves, a between Latin America, the Unit States, and Great Britain, must repl the old attitude of looking upon t Latin American markets solely fr the point of view of the profits th might yield to a handful of privileg foreign enterprises.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

VOLUME CXX ★ BOSTON, *Wednesday, January* 21, 1942 ★ NUMBER 3

The Friendly Church

LEONARD IVES

"The Friendly Church" is a sign that I often pass in a ertain town. I wonder about that sign; does it mean that ll the rest of the churches in town are unfriendly? I vonder if putting out a sign like that really makes a hurch a place of fellowship for all.

The church in its beginning was a friendship; Jesus aid, "I have called you friends." I believe a church that s the living body of Christ must be friendly. Some hurches try to put on the friendliness from the outside n. Think of hostesses to welcome newcomers, of lines in hurch bulletins saying, "Strangers, worship with us and ou will no longer be strangers." Ushers have made it part of their task to welcome all, and many have done it vell.

True friendliness is something that cannot be put on, or it must come from a spirit from within personality. t is in the very atmosphere when a congregation worships n spirit and in truth. It is possible to be greeted by a aultless technique at the hour of worship and yet to feel chill on the heart. At times, it seems as though the service was almost too perfect, and yet it lacks the warmth f reality. Something is wrong with the church when a nan says, "There is more friendliness in the streets of he city than there is in the church," or when one says, I get more friendship in my lodge than I do in my hurch." There is something wrong either with the individual or with the church; it could be the individual's ack of devotion to make the church what it ought to be by is own Christ-touched consecration.

It may be that in a church of few members we see best he friendliness of Christ. I know of a little church with nly a score of members, but it is a benediction to worship here. One man rings the bell, another fixes the fire, a Christian mother plays the organ. When the pastor leads n prayer, he can feel an atmosphere of oneness in holy ellowship. In summer, as voices are stilled, the ripple of he Black River or the song of birds is heard. In winter he pastor never fears being stuck in the snowbanks, for he friendly congregation will see that he reaches home. The sorrows of one are the sorrows of all, and thus sadness is divided; the joys of one are the joys of all, and thus happiness is multiplied. Every newcomer is noticed, and strangers testify that they can sense the atmosphere of friendship, and still no sign stands outside telling of this friendliness. Yet in a church of few members there may be a coldness that comes when four different people will not speak to each other. There is a coldness that sends a chill down the spine of any preacher or any newcomer. There is little attractive power in such a group.

Then there is the church where every newcomer is considered an outsider. It will take patience and time for him to win a place in such a fellowship, and by the time he succeeds he may have lost heart. There is great value in some plan of registering the names of strangers and guests so that a real welcome may follow their attendance at church. I know of persons who attend three or four times and are lost because in that time the church has not made a personal contact. This registration is of great value to the pastor and laymen who are interested in visitation of prospects for the church.

A preacher cannot preach without pastoral calling. I do not believe it is a choice of head or feet; it must be both. As a boy, I would look around a corner and say, "Mother, is the preacher gone?," but yet it meant a great deal to know the friendly man of God had called at our door. Pastoral calling takes one's strength and it is hard work, but there is no substitute in helping to make the church a friendly place. The preacher must know the problems of his people; there may be a boy in service somewhere—the pastor should know and write to him.

Stunts in place of church worship programs do not make for a true friendliness. We hear of bank night when in one hymnbook is placed a dollar bill and the lucky person draws his prize. We hear of other churches where rocking chairs have replaced pews. The church is outmatched in stunts; but there is an altar that has no competition. People who truly worship together are aware of the cords of friendship that bind all in a great fellowship of love.

I am so placed in service that I attend services in scores of churches besides leading services of worship twenty-five times a month in the CCC camps of my group. Friend-

liness is something that can be felt. We need friendly churches. Christian friendliness, however, is not to be regarded as a campaign from the outside in; it is something in the heart of one who loves and serves Christ. This and all other important questions would be solved by a deeper sense of the presence of the Living Christ. If He really lives in our hearts and through our lives, there is no longer a question of friendliness among God's household of faith.

KEEP 'EM FLYING

G. ALBERT HIGGINS

Much has been said over the radio about buying Defense Bonds to "keep 'em flying." After visiting the post office and four local banks the other day, I finally secured two bonds, that my boys might get the thrill of spending their Christmas money toward our country's defense. This bond scarcity indicated to me, not slow government printing, but rather the hearty response of the public to continuous radio appeals.

Beyond voluntary aid to our government, we shall find that we are helped by our government in personal spending. A tax on savings-bank accounts and insurance-policy interest is expected, as well as a ceiling placed on prices and incomes. We were threatened with gasoline rationing, and we now have tire rationing; the cessation of automobile manufacturing is not far distant. We can soon expect rationing of foodstuffs, that our patriots in uniform may be fed and the people of the United Nations may taste again some of the foods we have so long enjoyed. Materials necessary to the manufacture of the essentials of war will increasingly appear on priority lists. Other regulations that we have never dreamed of are in the offing.

A cartoon of a Japanese soldier, encircled by the slogans "Remember Pearl Harbor" and "Keep 'Em Dying," has just been released by the Air Corps Basic Flying School at Moffett Field, California, according to a Boston newspaper. We shrink at the scenes that have taken place, and will take place, in the fighting against the enemies of the United Nations. Yet the 1941 highway toll in this country was about 39,500, an increase of 5000 deaths over 1940, or about 13 per cent. Of course, this continual slaughter is a national disgrace. As we give to the Red Cross War Drive, we shall "remember Pearl Harbor" because 3000 Americans were killed there. But thirteen times as many persons are killed annually on our roads.

Included in this terrible record are a surprising and appalling number of deaths due to drunken drivers. Our courts and registrars of motor vehicles are doing what they can to shorten this list. Beyond this angle of the liquor traffic, we shall have to admit that we are harboring and licensing an enemy that is bringing tragedy to our country in the destruction of human lives. If we are scientifically honest, we must state that Dictator Alcohol is a potent cause of crime and immorality. Medical men have even warned army officers against entrusting firearms to soldiers using this narcotic, which scientific tests show endangers the use of firearms.

Therefore, I respectfully ask, Mr. President:

1. Why not issue an executive proclamation forbidding the manufacture and sale of intoxicating liquors for the duration of the war? Here would be a measure that would save our soldiers and citizenry alike untold misery, and, at the same time, provide untold billions of dollars, which could go a long way toward realizing your 56-billion-dollar Defense Program. In addition, it wou bring happiness rather than tears and sorrow to millic of homes. Think of the ingredients now used in t manufacture of intoxicating liquors that would thus diverted to a more honorable use! Think of the me now used for containers that would thus help to "ke 'em flying"! Think of the rubber that could thus be e ployed for better purposes which is now used on t wheels of massive trucks in the service of Dictator Al hol! This is to say nothing of the cost, reflected in part of our usual taxes, for the support of the insa the prosecution and incarceration of criminals,—that p tion of these groups in their plight because of the cont of Dictator Alcohol over their lives,—which would th show a decided drop.

2. Why not arrange to have someone sent to Hol wood to direct a series of motion-pictures, produced stir the emotions of our people against the use of alcoho liquors?

3. Why not give a series of executive addresses o the radio concerning this sinister Dictator Alcohol, plec ing your household to keep him out of the White Ho for the duration of the war?

The church and the clergy are behind you in your p to "Remember Pearl Harbor!" Indeed, many of us ha offered our lives to our country. With the same earn voice that you uttered this exhortation, I add: "Reme ber Dictator Alcohol!"

Yes, let's "Keep 'Em Flying" around the world, unc your able leadership, by seeing to it that we *do not* "Ke 'Em Dying" here at home because of the orders of Dic tor Alcohol!

THE UNIVERSITY PREACHER

EDWARD W. BLAKEMAN

The schoolman and the churchman differ radically many points. The former is a naturalist in his sympath The latter, in his training and sympathies, is a sup naturalist. Does this make a difference? Well, the forn thinks God rather hidden for one reason, while the lat will agree that He is hidden, for an entirely differ reason. The naturalist who believes in God consid that God is difficult to understand because our hum consciousness is so limited. We look through a tiny pe hole, says one philosopher, because human habits, desi envy, and pride prevent full vision of the magnificence the Deity. Also, our social order has so conditioned determined our ways of seeing things, and our interp tations have become so colored by the imperfect so environment, that we are never certain that we actu behold the God we have faith to believe.

On the other hand, the churchman, wishing to give rein to each urge of the supernatural, and being aw that God is difficult to comprehend, goes on to expl that God is wholly transcendent. He is "wholly oth as the neo-supernaturalists have chosen to state the c God is not in, or of, or related to, or conditioned by, within the reach of, this world. He is. Our world is God is, but all else depends. God exists, but the existe of all else is contingent, dependent. Hence, says churchman, the reason we have difficulty seeing Goc not that man is too limited. It is that God and man of different orbits. Knowing is no help. Faith alone h the situation.

Here, then, is the problem number one.The schooln is engaged in knowing. This is his trade, his sustena

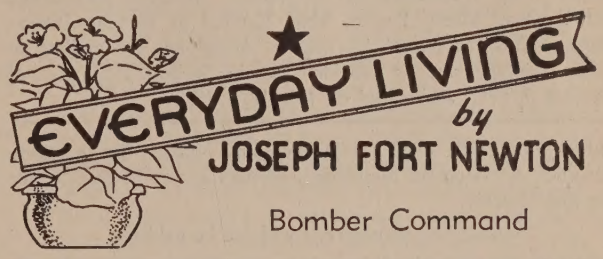
motivation, his very life. Yet the churchman tells him no amount of knowing will help him approach the reme object of his search as a Christian. This bewil- s every schoolman in the congregation.

1 the second place, before the churchman and the olman have begun to understand each other about l, they must strike hands upon human values. The is a minister in the community, we will say. The other nes to that same community as a teacher or a professor. e welfare, or the service club, or the parent-teacher up throws the two together in some common com- nity enterprise. But as soon as the banquet is over and drive or the charity is launched, the host looks around discover that the churchman and the schoolman are in eated argument. What is going on? Well, they explain, grew out of this dinner and the speakers' assumption out the human values.

The professor insists that God and the "highest human ues" are identical, or at least that when we speak about ghest values we mean just what the minister in his mon means when he refers to God. Now, when we lude in our values all that is good and we exclude all t is evil, or when we idealize the human values and ject them as our goal, make them the object of our erest and the subject of our prayer and work, then these ghest values are the thing we are talking about when use the term "God." "And," he adds, "hence, when the classroom with poetry the subject, or the structure the vertebrate animals as the subject, I make clear laws that underlie the subject, spread before the uth the orderly sequence of elements either in the wth of literature or in the development of the animal ngdom, I am moving my students toward higher val- s. If in that teaching I impart a zeal which, in either ld, will become a contagion for truth and a love for at is best, then I am in a religious enterprise, not just umanitarian one."

Be saying good-night. Give the janitor freedom to go me and go to bed. Tell the debaters how to spring the k and leave them there alone, for they will go on into night. The argument is just beginning to get interest- g. "Now," says the churchman, "have you never read t one spoke of 'Good Master' to Jesus? He replied, o not call me good. One only is good'—that is a qual- of God, not of man. Here again so far as man, or iety, or humanity, or this finite life, or the world we in is concerned, God is wholly other. God makes or ates and God destroys. Since God is the creator of and even your thought or my spirit is the offspring His divine will, there is no way of climbing up to Him this ladder of the mind. Much less can any classroom ining of the brain or even the proper thinking caused the fine coordination of the body and its nerve sys- n serve to reach logical conclusions and create a stair- se that will in any measure bring you or me or our pils one whit nearer God. The approach is over in other region entirely. It is only by consent, commit- ent, utter rejection of the mental power, a hating of the man anatomy and the means called mental, that we ain to God. I refer to revelation."

Now, this problem number two widens the breach still ther between the campus preacher and his professorial nstituency. They give up for the night, close the door the Community House, and go home—the one to pray his God who wills, creates, withholds, understands, mprehends, and reveals to those who humbly and with ntrition seek in repentant prayer. So ends the day for the loyal churchman. Across the city the pedagog turns the latch at his domicile, a more sober, but less community-minded, citizen. He stands before his mirror and in it he sees reflected the noble head of Darwin or Wallace upon the opposite wall. He glances at the "light reading" on his table by the bed. There are such magazines as the *Journal of Ethics, The Scholar, Religious Education, Common Sense, School and Society,* and the *Yale Review.* As he rolls into bed he asks, "How can all these magazines founded upon the naturalistic and humanitarian view of our common life be wrong?" He puts himself to sleep testing Jesus by the Lord's Prayer, which he learned in his childhood. Some way this seems to rise above the arguments of philosophy. He turns on his pillow saying to himself, "Perhaps I misunderstood the dominie. Anyhow, he made his religion 'stick' this time. I shall see him again."



Bomber Command

Twice it was my honor to spend a night with a Bomber Command of the Royal Air Force, and a day with a training school for pilots. In each instance, arriving in the afternoon, we held a group discussion over the teacups. The men were especially interested in a racial map of America which I drew, analyzing our population.

No one ever saw a finer-looking or better-built group of young men. To the kindness of the men, add the courtesy of their officers—great gentlemen they were—and you have the picture.

"Who is that lad with the big blue eyes and the golden hair? He is as handsome as a Greek god," I asked an officer. "He is the son of a famous clergyman of the Church of England, a former canon of St. Paul's Cathedral. A master of arts of Edinburgh University," he replied.

Later in the evening, those who were going "to do a job" gathered in a room where the target for the night was selected, and instructions were given. "It ought to be a big show. Good luck," the commander said.

The bombs—"eggs," they are called—having been loaded, they roared off into the night, joking and ragging each other as they climbed into their planes. For hours we talked and waited for their return.

An officer, the educational director,—an Oxford man,—showed me the library of the Command, in particular pointing out the books of Admiral Mahan, of the American Navy, on sea power and its effect on history.

"Those books are classics; they are in the library of every Bomber Command," he explained. As the night wore on, the officers began to be restless and ill at ease—wondering, no doubt, who would return.

Happily, the first night, all the boys returned; alas, the second night some were missing. They looked tired as they gathered in the room to make their report, carefully questioned by the officers.

Then, after a bite to eat, they tumbled into bed. It was a Saturday night, and in the gray dawn I was driven to London, in time to preach in a famous church—thus things are mixed in war time!

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

A Theology for Social Action

The attention of men today is largely drawn to the outer world of action. We live in a society tense with the fever of war. Yet it is to be remembered that man dwells in an inner world also, one of contemplation wherein are discovered those basic motivations which alone make outer activity meaningful. This hidden realm of the spirit possesses tensions and conflicts peculiarly its own, the resolution of which to some degree is essential to poised and purposeful living. The striking example of this antithesis today in the field of religion is that between traditionalism and pragmatism. A host of thoughtful persons are constantly confronted with the issue "How can one be both modern and Christian?"

Dr. Howard B. Jefferson, professor in the School of Philosophy and Religion of Colgate University, sets himself to the solution of this problem in a readable book just published bearing the title "Experience and the Christian Faith."* It is Professor Jefferson's conviction that, in spite of their apparent opposition, both forms of thought embody values that can be built into a satisfactory theological method. This, he proceeds to accomplish in a series of chapters under these headings: "Experimentalism versus Tradition," "Knowledge and Faith," "Revelation of God," "The Spirit of Modernism," "God and Nature," "God and Evil," "God and Value."

In his final chapter, "Theology and the Social Problem," the author comes to the climax of his thought. Three elements, he avers, must enter into any endur-

*EXPERIENCE AND THE CHRISTIAN FAITH. By Howard B. Jefferson. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

ing Christian social philosophy: the pragmatic method of gaining knowledge; a reasoned faith in God "who controls nature and who alone possesses supre value"; and "the content of faith (as) revealed in t Christian tradition."

Here is a lucid, reasonable, and coherent piece thinking which may well serve as an anchor for co fused minds in these windy days.

A Serious Situation

Building morale is in these days, next to recruiti the army, navy, and air forces of the country, ceiving the closest kind of attention from gover mental authorities. We are all being asked to do o best to keep America strong. It is with the deep regret, therefore, that we note a paragraph in a rece letter written by a man well known for honest repo ing, keen observation, and patriotic zeal. He says:

> I haven't written you since we visited Camp ——. We took —— with us. He was terribly depressed when we came away. There are 26,000 men at Camp ——, and there are seven chapels for these men. I spoke at one of them. The three of us stayed all night in the army guest house within the camp grounds, and went all through the camp. We had 140 fellows at the chapel. There are 26 recreation halls there, and each hall, larger than the chapels, sells beer. There are so many drunks in camp that each battalion has its own drunk "tank." If fellows are able to sober up enough to answer reveille the next morning, *there is no charge against them.* American soldiers are getting drunk in army camps, on army time, and no marks against them. I do not know what happened in Pearl Harbor—but I do know that if enemy squadrons had attacked Camp —— the night we were there, or the morning after, they would have met scant resistance. The lid should be blown clear off the moral conditions in and around army camps. The army may not be able to control what happens around the camps, but soldiers should *not* be training on beer and pretzels!

Talk about fifth-column activities' undermini morale! What have the authorities to say about co ditions such as are reported by our corresponden More than half the population of the United Sta are identified with religious organizations. How w it affect their morale to learn that liquor-drinking subtly undermining our powers of defense and brea ing down the personalities and characters of the m in those camps?

Larger Service

Attention of HERALD readers is called to a sh news item entitled "Opened to Laymen" which pears on page 71 of this issue. The General Theolo cal Library is a unique Boston institution that l rendered through the years a service whose value would be difficult to overestimate. It has made av able to ministers everywhere throughout New E land, without cost, the best books on current theolo cal, social, psychological, and other subjects.

The management of the library is in the hands a board of twenty-one directors, seven elected e year for a term of three years. Of the present boa nine are ministers and eleven are laymen.

The library issues a quarterly bulletin of a do or more pages, containing the list of recent additi and also reading lists prepared by specialists. In th

(Continued on page 56)

REASSURANCE FOR ENGLISH FRIENDS

A very serious misunderstanding of the attitude of American churchmen, particularly those of The Methodist Church, toward war and peace has developed in recent months in Great Britain. The numerous references to the pacifism of the Methodists of the United States which have appeared of late in the Christian weeklies of England stress the suspicion that we are unsympathetic with respect to the terrible sufferings of our friends across the sea and rather indifferent toward the outcome of the war. This criticism by the religious press of Great Britain probably had its source largely in an interview, published in *The Methodist Recorder,* with Dr. Joseph Fort Newton of Philadelphia, writer of "Everyday Living," a weekly feature in ZIONS HERALD. In the course of that interview, which appeared in the *Recorder* of October 16, Dr. Newton said:

> I do not know whether it will surprise you or not, but the pacifism of The Methodist Church is our greatest danger in our coming into the war and even in throwing our full weight on the side of Britain. Most Methodist ministers are pacifists; as, indeed, most Free Church ministers, Congregationalists and Baptists, are; and even that deservedly popular preacher and theologian, and my own very dear friend, Dr. Fosdick. I must repeat, because it must be taken into most serious account: however inconceivable it may appear to you, this pacifism of your Methodist preachers—nearly all Methodist preachers in New York are pacifists—makes President Roosevelt's task extremely difficult.

In order to make doubly sure of the facts, we wired Dr. Newton for the exact quotation, and received with the material an illuminating letter which, at the editor's request, we are allowed to publish in this issue of the HERALD. It appears on page 63.

In a scathing article entitled "America Moves into the War," which was published in *Joyful News* (London) of November 20, an American Methodist source was charged with having approved the following statement:

> If anything approaching an impartial presentation is to be made on the silver screen, the inhumanities of Great Britain, as well as of Germany, should be included.

Says the writer of the *Joyful News* article in commenting on the statement:

> The implication in that sentence is a wicked lie. There have been, and no doubt still are, inhumanities conducted in British countries,—inhumanities as gross as the lynching of Negroes in the United States,—but never in history have the Anglo-Saxons' peoples been guilty of such dreadful outrages as those which have become a commonplace of Nazi dominance. It is this unfortunate tendency in pacifism of failing to distinguish alike between motives and acts which causes a breach in fellowship between Christians.

In *The Chester Chronicle* (Chester, England) there appeared recently a reprint of a letter written for *Joyful News* by Dr. J. T. Wardle Stafford—whose son, Professor Geoffrey Wardle Stafford, is a member of the faculty of Drew University at Madison, New Jersey—in which that eminent English Methodist seeks to show that British pacifism is in some sense responsible for the development of the conscientious-objector attitude toward war here in the United States. Dr. Stafford says:

> I have so many personal friends of the pacifist persuasion that I do not find it easy to contravene their positions, but they must allow me that liberty which, however reluctantly, I concede to them, and my contention is that we in England are not without our responsibility for the American attitude. Of course, our conflict of ideals has made the church's representations in the councils of the nation of none effect. We cancel out. But it is not to be wondered at that, led by so many of its Free Church preachers, Americans are not so deeply interested in the present situation as some of us think they ought to be. When we remember America's vast polyglot populations, the immense area of its territory, and the fact that more than half of its population has never seen either the Atlantic or the Pacific, we are confronted with facts that have no parallel in Europe.
>
> I have on my desk before me a letter from one of the most eminent of American Methodists, whose name is a household word all over the religious world. He writes: "There are numbers and numbers of Methodists in this country who are with Britain now and to the very end. A group of men are publishing a little periodical, *Christianity and Crisis*, where the necessity of all-out aid for Britain is constantly advocated."

Dr. Stafford might have added that the growth of American pacifism is probably due more to the influence of Muriel Lester than to that of any other English citizen or possibly of any American leader.

We desire to assure and reassure our English friends, however, that the sweeping generalizations of the absolute pacifists of American Methodism by no means represent the attitude of the members of the denomination as a whole. The fact is that these extremists are far and away in the minority. Of the eight million members of The Methodist Church in the United States, we venture to say there are not one thousand who would take an uncompromising absolute-pacifist position. To be sure there are many Methodist pacifists who would not participate in an "aggressive" war, but they would support a "defensive" one. Never in a General Conference, we may say, have the pacifists succeeded in getting the church officially to require or even advocate the absolutist position on war and peace for its members. In several recent General Conferences, efforts were made to commit the church against all military training in Methodist schools and colleges, but in every instance the delegates, while willing to prohibit compulsory training, always voted to allow voluntary training. In this connection we would call attention again to

the "War-Time Message from the Council of Bishops" published in the HERALD of December 24. It was adopted unanimously. An extract from that message reveals at least in part the attitude of our episcopal leaders. The paragraphs read:

> In answer to the challenge of international immorality, our President has avowed for himself and for our people the determination that the forces of international brutality and treachery must be permanently broken. In this crisis, as in all previous crises in our history, the Methodists of America will loyally support our President and our nation.
>
> We believe it cannot be the will of God that totalitarianism should organize and control our world. Nor can we escape the awful realization that on earth His will is implemented by men.
>
> For Christianity there are values far transcending mere physical welfare, for the preservation of which men will endure any suffering, counting not their lives dear unto themselves. These values were never more imperiled than now.
>
> We roundly condemn the processes of war even while accepting the awful alternative, not of our making, forced upon us by the selfishness and the perversity of men. From a measure of the guilt of this, none of us is free.
>
> We must, however, maintain conditions which make the continuance of Christian civilization even a possibility and preserve a world from which liberties, prized above life, shall not perish.
>
> Among such liberties is freedom of conscience. For the sincere conscientious objector we have invoked and defended that right. We will continue to do so.

Of course, from the angle of the ideal, practically all American Methodists believe with all their souls, as do our English friends, in peace.

That Methodist pacifist extremists in this country are sincere and devoted to the interests of the kingdom of God goes without saying. They have persistently held up a noble ideal and have therefore rendered a high service to the church. But they deal in the abstract, and fail utterly to sense the fact that ideals must be applied in realistic situations. Their failure is the failure of all absolutism. This is not the first time the problem has arisen in the church. The extreme entire-sanctification movement which declared, "I have reached perfect love, therefore I cannot sin," is one example. The modern so-called "Oxford Group" movement with its "absolutes" demanding ethical perfection is another. The out-and-out conscientious objector likewise declares, "I will have no part in any war at any time anywhere."

Notwithstanding the high position of the absolutists on the question of peace, none of them are willing to go the whole distance. They take war, a spectacular expression of the evils of society, and against it they make their stand. But what of the evil economic and social system in which, like all the rest of us, they find themselves enmeshed? They say of war, "I will have no part in it," but they do not say of the acquisitive society, "I will completely break with it." The outstanding leaders of Methodist pacifism are among the highest-salaried ministers of the denomination. But are they in a mood to "leave all" and to "sell all," to forsake their pulpits and push forth, not knowing whither they are to go, in the interest of the ideal of a perfect society where the greed of men shall play no part? In the realistic situation they can probably do the most good by remaining right where they are, while seeking in every possible way to influence men for good and world opinion for a new and better world order; but from the absolutist angle they are glaringly inconsistent. The absolutist faces a dilemma. Standing foursquare for his ideal, once he begins to make provision for "some exceptions" he is lost so far as his uncompromising attitude is concerned.

Now that the United States is in the war, the absolute pacifists in The Methodist Church are "cooperating," we believe, almost without exception. They are helping in Red Cross activities, air-raid warden work, and other emergency undertakings; they are endeavoring to help to strengthen morale. Since the event at Pearl Harbor on December 7, these conscientious objectors have almost completely desisted from pressing their absolutist views. Our English friends can also be assured, we feel certain, that since Prime Minister Churchill's visit to Washington and his illuminating speech before Congress, there is a clearer understanding of the deep significance of the war and the profound gravity of the present situation. American Methodism, we may add, has not forgotten her English source or the ties that bind her to the mother church in Great Britain. Throughout the United States today there is a new unity, a new determination to win this war for the sake of humanity and the future of civilization. The vast majority of Americans now firmly believe that not only must England and America be defended to the end but also the great ethical teachings of the Bible and of Jesus must not be allowed to perish from the earth.

Larger Service

(Continued from page 54)

reading lists each book is critically characterized. The current, January 1942, bulletin furnishes a bibliography on "Economics and Religion" compiled by Dr. Harry F. Ward. Recent bulletins have featured bibliographies on "War and Religion" and on "The Country Parish," the former by Dr. Henry J. Cadbury of Harvard University and the latter by Dr. Hilda I. Ives of Andover Newton Theological School. These bulletins are sent free to all users of the library and to many of the leading theological seminaries.

The library is maintained by income from a small endowment and subscriptions from individuals, churches, and conferences. New England Methodism is cooperating, but by no means as generously as it should, in the maintenance of this important institution. Our ministers in large numbers are benefiting from the service of the General Theological Library. We should strongly support it.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Lessons from Failure. XVIII. Ananias and Sapphira.

And the multitude of them that believed were of one heart and soul: . . . they had all things common. . . . But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price . . . and brought a certain part, and laid it at the apostles' feet.—Acts 4:32; 5:1, 2.

The wickedness of Ananias and Sapphira stands out in sharp and terrible relief against the background of the noble enthusiasm of the church of Pentecost. To seek the appearance of saintliness without striving after its reality, to put on the garments of holiness without seeking its spirit, to grasp after the prestige of devotion without a deep appreciation of its meaning and beauty—these things have become commonplace. The church has grown so accustomed to them that it is quite as a matter of course that we accept the distinction between membership in the church and actual commitment to following Christ. We are quite used to office-bearers in our churches who have only the form of godliness without the power thereof, and who would hardly know what you were talking about were you to point out this unfortunate rift between profession and fact. But the church over which Peter presided had not become accustomed to this confusion of appearances and realities.

We should remind ourselves that the moral failure of Ananias and Sapphira was conspicuous, not because it was an example of a rare tendency, but because it stood out against a background of reality in religion. It is a good thing to read this story over again because it tells us just how malignant this common disease is. Of course it is true that it was inevitable that, as the church passed from the spontaneous enthusiasm of its youth to the ages of consolidation and organization, external forms tended to take a larger place in its life. Members came into it by birth and education rather than by direct and relatively sudden conversion. Leadership was attained by election with its unavoidable accompaniment of political activity rather than by the choice of the Holy Spirit registered in the hearts and minds of the members of the fellowship. The one question Jesus asked, "Are ye able?," came to be accompanied by other questions often much less spiritually realistic. The thrilling directness of the Pentecostal experience became the exception rather than the rule. All this made for a greater emphasis on the forms that were supposed to stand for reality. Nor was this process unaccompanied by evils. Still, human nature being what it is, the process itself was one of the things that had to be, and every one of the many attempts to rebel against it has failed.

Nevertheless, we must never allow ourselves to ignore the danger that is involved in these phenomena, however inevitable and natural they are. If the careful fencing of the field is needed for the proper growth of the good seed, the tares also are sheltered, and tares are tares. There is a vast difference between recognizing them as inevitable evils to be destroyed only at the final judgment and accepting them with complacency as part of the normal process of growth. A deep and persistent disgust with unreality is the only sign of normal health in the church or in the individual Christian. An all-out crusade against every manifestation of this evil may be quixotic, but allowing its right to a place in the church or in our own lives is fatal. Against that we must be always on our guard.

But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit?—Acts 5:3.

Deadly as his failure was to the church, it was even more deadly to Ananias, for it meant the utter destruction of his chance for honest living in the world of fact. In a sermon on Jacob's wrestling with the angel, F. W. Robertson says, "No man becomes honest till he has got face to face with God." But when a man hears, as Ananias heard, the voice of the Spirit of God, and still hides himself from the truth behind a veil of show, what hope is there for him? Deep down into the inner texture of his life the infection of falsity had eaten until the challenge of that call produced in him only a desire to reflect the glow of the heavenly vision, without arousing in him a longing to warm his heart at the celestial fire.

A man may feel the attraction of heroic action enough to make him want to march in the ranks of the returning victors and yet not be impelled to join the army that moves out to the battle line. But woe to such a man if he feels no discontent with so weak and ineffective a response to a great occasion, if he can really satisfy himself with getting credit for a triumph that he did not help to win, if he has so completely lost his sense of reality as to confuse honor with the brassy glitter of external show, the guinea stamp with the gold itself. That is the unpardonable sin. For every urge to the heroic, every desire for a place in the armies of the righteous, every longing for a share in the applause of the great cloud of witnesses who cheer the runners in the great race, comes from the Spirit of God. To cheapen it into just one more way of flattering one's own self-love is to turn the inner light into darkness. No better example of the complete domination of evil can be imagined than a life that is thus false at the core, dreadfully consistent in its blind disregard of the reality of things, so that it becomes one long lie.

Dr. Cronin, in his latest and most impressive novel, has portrayed a priest whose life and religion were real and another who was in bondage to the false god of appearances. The most terrible thing about the latter is his total inability to see the complete emptiness of his life. To yield to the temptation to make a fair showing in externals means to live in a false world, it means a tragically ridiculous contentment with emptiness. It is the sin of Ananias, a betrayal of the truth, the ultimate blasphemy. From that sin, all the more deadly because it doth so easily beset us, deliver us, Good Lord, who art the Truth.

Butler of Yale

A Study in Ecclesiastical Fireworks

EDWARD L. PEET

Visiting for a few days in Washington last summer, I decided to give my friend George Butler a ring. Butler, minister of New Haven's Summerfield Church, and something of an *enfant terrible* of Connecticut Methodism, was back in his native city renewing old ties. They tell me that his father and his grandfather gave one hundred years to the Lutheran ministry in the National Capital and were responsible, largely, for the strength of the Lutheran movement in that city. His grandfather had the distinction of serving as chaplain of the House and later of the Senate through a period of fifty years. "Let us go over to the House Gallery," I suggested, "and listen in on the debate concerning extension of army service." "Better than that," responded George, "we will see the Congressmen of our own state, and find out where they stand." I should have been content to listen. Not Butler. He wants action!

J. GEORGE BUTLER

Let me say a word for this "Elijah come to life again." Unconventional, bold, the best-hated, the best-loved, the least likely to "succeed" and the most likely to win, he is indeed a study in ecclesiastical fireworks.

Yale Divinity School gave him a B.D. in 1935, and upon the completion of a study and a thesis on the religious and economic affiliations of members of the local "Coop," he was awarded an M. A. in 1941. At the end of three years of theological education, Butler bade adieu to Lutheranism and united with the Methodist Church. "I joined the Methodist Church," he says, "because I saw Cruikshank (pastor of Summerfield Church at that time) living up to its social pronouncements, and I regarded it as the only church I could join in good conscience." Soon he was pastor of this church of the working man, finding there little wealth, many problems, and a host of common people who learned to "hear him gladly." It was soon plain that here was no "stuffed shirt" prepared to thunder Sunday after Sunday as though he were "the people" and wisdom had been born with him. Here was no bookish idealist fond of humanity and afraid of people, but here was a fellow journeyer along the road of life, quick to affirm with the Irishman that "one man is as good as another—faith, a little better!"

The life and work of this young cleric through the last six years is material fit for Ripley. I submit it for the calm consideration of those who inquire about the efficacy of the Protestant clergy, and for the enlightenment of those who prefer the ministrations of Brother Milquetoast. Arrested once for a traffic violation, Butler broke into print with a courtroom blast at the bad manners of the officer who arrested him, and not long after that made news with a pulpit denunciation of the miserly wages paid to officers of the law. That was different! So different, indeed, that when the Policemen's Protective Association held their annual banquet, they chose for the principal speaker none other than this erstwhile adversary of a bad-mannered brother—Rev. J. George Butler. And they advertised it! Many regarded this as a dramatic exposition of the Sermon on the Mount, good being returned for evil. Perhaps that was what one lanky member of the force meant when he said to me afterward: "That guy Butler's got something on the ball all right, and we're for him."

Then there was that raw December afternoon when one of the boys from Summerfield Sunday school fell through the ice at Beaver Pond Park and was drowned. Of course the young pastor ministered to the stricken family with that comfort "wherein we are comforted of Christ." But he did something else. He launched a campaign to prevent the repetition of the tragedy, immediately. When his people saw him stride into the pulpit the next Sunday, they knew that something was afoot. Then Butler said it:

> This boy and his playmate died needless deaths. Here was a grievous accident that need not have happened, and everyone knows it. Don't blame the boys. Beaver Pond is a bottomless quicksand bog which again and again has lured adventurous children to their deaths. It should be more vigilantly patrolled or fenced off. Until it is, the life of every child who loves to skate is menaced, and the guilt is ours.

It was soon plain that Butler's blast was no skyrocket. It was a barrage preparatory to an assault. The city's Board of Aldermen didn't know that. "This is not the first outcry nor will it be the last," mused the wiseacres around City Hall. Hence the policy of appeasement which took the form of a public hearing on the question of a "fence for Beaver Pond Park." The city fathers were sure that the question had "played out." The fact is that when the hearing was held, the room was packed to the doors with parishioners from Summerfield Church and with multitudes of others who had come for the occasion. From all corners of the room these plain people stood up to demand a "fence for 'Death Pond.'" Feebly indeed seemed the economy pleas of the Park Department. "Is not a boy of more value than an extra mill on the Grand List?" Well, the people had their way. And when the next winter came around, there were no child sacrifices for the treacherous waters of Mill Pond; there was instead a high fence standing guard at every point of danger. The other day I saw that fence, and it was to me a symbol of the sheltering concern of the young pastor for the child life of the city.

Yale College is not lavish with honors. Secure in the hoary prestige with which it surveys the passing scene, the manner of Eli is papal, if not condescending. You

e to be a Halifax to rate an LL. D. or a Coffin to merit). D. But once upon a time I saw Walt Disney there! *ien sabe?* Butler may get there too. Should that day ne, I should drop everything and hasten to New ven to see "this thing which has come to pass." For would be as glorious a feat of pride-swallowing as r occurred under the shining sun. The reason is that the other day the underpaid employees of this second nest institution of learning won a one-day strike. Join- the ranks of the C. I. O., they wrested from the reluc- t Yale Corporation, for the first time, a living wage l security in their jobs. But there were some of us who not forget that it was George Butler who delivered the st in *The Nation* five years ago entitled "Yale Needs C. I. O."

Some will say: "How does he get by with these things?" ow do the people stand it?" But they do stand it, and ite well. My observation is that those who go to hear tler preach are there to hear an honest man speak his nd. And somehow, as St. Paul suggests, he speaks the uth in love." I have watched Parson George swing into pulpit, and the impression has always been that of an gineer hoisting himself to his cab, or of a captain step- g into the pilot house. The approach is as businesslike, purposeful as that. You are confident that he knows his and that he will feel no constraint of self-interest doing that job, whether it is to scorn or to sing, to claim justice in the city or to speak of the tender citude of the Heavenly Father. Indeed, he does speak "truth in love." Not that he wins unanimous consent. res of his stanchest supporters disagree with him and, he himself would admit, sometimes with good reason. t they like his "nerve" and his bold, trenchant speech. t's a wonder that he does not grow "weary in well ng." The cooperative movement, the fight for better using, the struggle for racial justice, and the fight for de-union organization draw heavily on his time and urces. He has little faith in charity or social work as dicine for a sick society. When the depression was at worst, he spent a year as case worker for the Asso- ted Charities of Cleveland. Soon he saw the futility ministering to the hapless victims of economic catas- phe with $3.50 weekly handouts to families of five. says: "I was tired of being a mending tailor to iety, and so I wanted to get at the causes of poverty l help remove the evil by striking at the cause."

have long held that, of all the vocations to which n give themselves, this ministry business is the least derstood. When I was very young, the minister was ather pompous personage who came into the com- nity like a candidate for the United States Senate. He s there to be ministered "unto." In keeping with the asion, Mother had us brush our hair, wash our neck l ears, and sit up to the table like the little gentlemen t we were not! When the minister came, we measured words and restrained our ebullient spirits. Somehow e time was at hand." Well, Parson George is of the v school and he would be appalled at such gymnastics ay. He goes about ringing doorbells and opening doors l windows into new pastures of faith and hope for people to whom he has been sent. Two feet has he in ven, and two on earth in rapid succession! To him Christian ministry is the best job in the world—a le-open frontier demanding every available ounce of iative, ingenuity, and service at his command. So he s about having a "whale of a time," turning things "Upside down, inside out, helter skelter all about."

And his apology is that, after the dust has settled, they are more definitely "right side up."

One word more. As I write, the severest crisis in the career of this 32-year-old prophet of the vigorous life has passed. It shook the ground under him, but he stands unmoved, undamaged by it. The root of the trouble began with an effort from organized labor to win the employees of the Winchester Repeating Arms Co. to the ranks of either the C. I. O. or the A. F. of L. Butler, whose church is just around the corner from this colossal industrial establishment, added his own blessing to the campaign of labor organization. One day he preached on this very question, setting forth some pertinent facts. He quoted figures from financial journals to show that Winchesters had made a penny or two, for instance: $500 profit in a particular year for each person employed; that it had paid $50 on each $100 par value share of common stock in 1940, and $31 in 1939, though in 1939 its net earnings per share of common stock were $133; and all this before the armaments boom of the forties. He called attention to the pro-labor pronouncements of his own and other religious denominations. He said:

> I have decided to preach on the church and collective bargaining. Don't prejudge the issue before you hear me. Hear me and then judge. Some of you will ask, "Why are you, a minister, mixed up in affairs that don't concern you and that are, in a sense, none of your business?" The ghost of Marley in Dickens's "Christmas Carol" said: "Mankind was my business." I know that unions, however maligned by the press and public opinion, are part of our democratic process. A new day is dawning in the history of industrial relations, a day when violence and discord are being supplanted by harmony and peace. Unions and management are learning to work together on a basis of mutual understanding and trust.

That was the tone of the message—even-tempered, objective, fair. Butler did not go off "half cocked."

Repercussions were not long in coming. The great Arms Co. near by had operated an open shop for generations. It was perfectly content with the traditional way of dealing with its employees, and gave the impression that it would brook no interference from well-meaning neighbors. Leading officials of Summerfield Church, all of them co-workers with George in building the kingdom, but employed on week days at Winchesters, were summoned to the plant office and warned that this agitation on the part of their minister must cease. They were threatened that, if the union got in, the plant would close down, and move out West where they would not be troubled with such agitators.

About the same time, a man representing himself as a Methodist from a distant city began attending services at Summerfield on Sundays. He rang the doorbell at the parsonage one day and stayed for three hours talking with Butler. Butler checked back on some of the man's statements, especially those relating to church membership in the Western city. The man was not known in the church where he claimed membership. (Not an unheard-of situation!) At the same time it was found that while he worked at the Arms Co. he sought to sow disaffection among the members of Summerfield Church against their minister. Church leaders suspected that here was a labor spy, using a technique made familiar in the pages of the La Follette Civil Liberty Reports of the United States Senate. Someone apparently had paid him to advertise. And the advertising backfired! For at the earliest opportunity Butler's official board passed a resolution of "appre-

ciation to their pastor, for the work he had done on behalf of the workers of the Winchester Arms Co."

Vindicated once more is this fellow Butler with his B. D. from Yale, but we have yet to see his crowning work. For there is a sense in which he is set in a "wicked and stiff-necked generation" conspicuous for its willing obeisance to the god of the status quo. Butler keeps us mindful of what ought to be!

A VISION OF FAITH

ADOLF KELLER

The vision of Europe which the newspapers and so many personal reports give us is a vision of disaster, of hunger and starvation, of violence and of the decline of a whole civilization. The appalling facts are indisputable. Those who have seen Europe have seen with their own eyes the caravan of despair of millions of homeless people, evacuated, refugees, wandering along the dusty roads or cramped together in terrible camps. They have seen cities of ruins, "ghost cities," homes which are hell; they have seen the modern slaughter of the innocents, a generation of children who will die by millions. They looked down, horrified, into the abyss, the hell where millions have to "make their bed" without finding God there also, as the Psalmist says. It is a vision of horror. And it is our natural desire to shut our eyes and escape from the sight.

The vision of faith is different. Faith sees these horrors, but they look different. They are tests of faith for those who know that Christ Himself was hungry and did not always know where to lay His head, and yet, even in the midst of a howling and persecuting world, even on the cross He believed in a God of love in a world of horror.

Starvation is such a test for Christian parents who, praying the Lord's Prayer, "Give us this day our daily bread," see the faces of their children becoming paler and thinner every day. Oppression is such a test for those who do not claim an easy, soft, and comfortable life, but would follow the Master on His way to Golgotha and carry His cross. Many churches have become "churches under the cross," and they know it and accept it. It is "Judgment Day" for them. "Grapes of wrath" have ripened in our time when so many things are coming to an end. But He, Christ, does not come to an end, and He promised to be with His disciples always, even unto the end of the world.

The faith in His presence, even now, is the atmosphere in which Christian churches in Europe live, holding fast to it as that nucleus which is the hope for a new world. A new understanding for the meaning of the cross is spreading and deepening. Old forgotten truths of the Bible rise, frightening and yet comforting. God the Judge and the Redeemer of the world is seen at work. Churches are confronted with new decisions. "For or against Christ" is a slogan today. The world of secular history and eternity is confronted, and the former church idyl has become again the great drama between heaven and earth which started in the classical era of Christianity. A strong faith is becoming stronger, hardened in the test of time; a weak faith is becoming weaker, according to the Word: "Whosoever hath, to him shall be given, . . . but whosoever hath not, from him shall be taken away even that he hath."

The same vision of faith is needed when we try to help these brethren in faith. It needs no act of faith for giving alms to those who are hungry, or for practising a phil thropic sympathy with those who suffer. But it is an act faith to feed the hungry because Christ was hungry, visit those in prison, to do to one of them as if one w doing it to Christ Himself. This Christian imaginati which sees Christ in the suffering brethren is not ser mental, but creative. It helps to build that solidarity which we carry each other's burdens; it creates that e menical fellowship which the apostle Paul practised wh he appealed to the wealthy congregations in favor that poor one in Jerusalem; it builds the Church, t Church which is rising above the churches.

NEEDED—A PLUS QUALITY

ELMORE M. MCKEE

[Reprinted from *The Churchman,* New York City. Dr McKee is the rector of St. George's Protestant Episcopa Church in New York]

What does our government expect of us? That is question asked by every citizen. It is a question wh the President and his associates will answer.

What does the church expect of us in war time? I me try to answer this question. In general, Christ expe of us a Plus Quality in motive, attitude, and action.

First, a Plus in Conviction. The true Christian ha evil with a relentless hatred. He loves good with a rele less devotion. For the triumph of goodness he offers life daily to the God revealed in the life, love, death, a resurrection of Jesus Christ.

Second, a Plus in Discipline. We will not go "haywi with the crowd. We will live sanely. In diet, conversati recreation, and the thoughts we permit to enter the mi we will reveal that we have walked with the Galile We will listen less to the radio and newspapers and m to the Psalms and the Sermon on the Mount.

Third, a Plus in Restraint. There will be many c for an "eye for an eye." The British Christian News L ter, No. 79, in supporting the war, reveals the agoniz Plus Quality needed. "There are signs of a strong crav to throw off the restraints of civilization. What fools are! . . . As though there were any other way of defe ing civilization than by having it and living it!"

Fourth, a Plus in Understanding. We condemn tragic duplicity which permitted simultaneously pe negotiations and an attack upon Hawaii, but we kn that the Predatory Powers have grown powerful throu the failure of the League of Nations to deal fairly w these countries. Especially we Americans acknowle that our Oriental Exclusion Act, by putting the stamp "unwanted and inferior" upon the Oriental, sowed wind which has now brought the whirlwind. struggle is rooted in a deep penitence.

Fifth, a Plus in Inclusiveness and Universality. If I w an American in Tokyo, attending Holy Trinity Chu under the leadership of its Japanese and English-speak ministers, I should expect that in preaching and pr they would make me feel the welcome of the Chu Universal as I should expect a member of the Japa Episcopal congregation of Christ Church, San Franci to feel the welcome of the Church Universal here at George's. The same applies to German, Italian, and Ar ican Christians in their common worship.

Sixth, a Plus in Sympathy. Our hearts go out to men and women in the services in all parts of the w and to their families; also to the peoples of all lands

High Flight

By John Gillespie Magee, Jr.

John Gillespie Magee, Jr.

Oh! I have slipped the surly bonds of earth
And danced the skies on laughter-silvered wings;
Sunward I've climbed, and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along, and flung
My eager craft through footless halls of air.

Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark, or even eagle flew—
And, while with silent lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of God.

The author of this sonnet, a Pilot Officer serving in England with the Royal Canadian Air Force, was killed in action December 11. The sonnet was started at an altitude of 30,000 feet on September 3 and finished shortly after the nineteen-year-old poet had grounded his plane, which was a Spitfire. The son of a former missionary to China, young Magee was born in Shanghai and lived there until he was nine years old. He received a large part of his preparatory education at Rugby, in England. It was only a little more than a year ago that he told his parents—Rev. and Mrs. John G. Magee, now of Washington, D. C., where Mr. Magee is curate of St. John's Episcopal Church—that he was not going to Yale on the scholarship he had won, but had decided to enlist in the Royal Canadian Air Force. He had been writing poetry for several years, and two years ago at Christmas sent his mother a book containing sixteen of his sonnets.

isoners and captives; to conscientious objectors. We re. We share. We grow in human solidarity.

Seventh, a Plus in Mercy. Wherever there is injustice, ivation, pain, we shall do all we can to lift that burden. nerefore, we of this parish give to relief in a dozen nds.

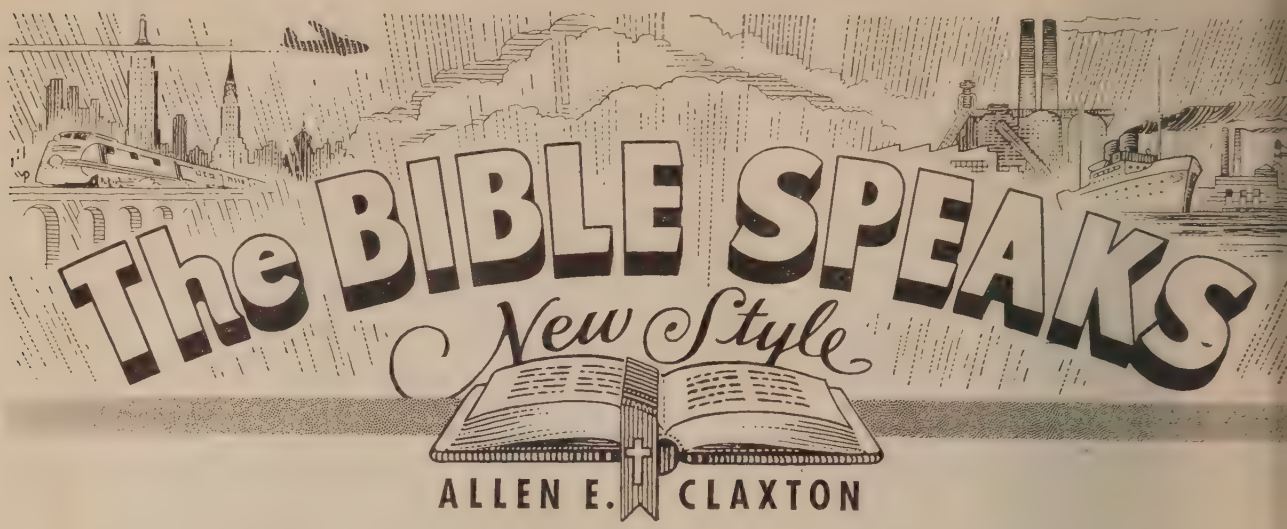
Eighth, a Plus in Perspective. The Eternal is the ultiately Real. Historic events are the medium through nich man repudiates or accepts the Eternal. The Chrisn's supreme concern, as the Bishop of Chichester has cently said, is not the winning of the war but the doing the will of God, whoever wins. Our basic struggle is e for a new world order, in which the causes of war ll be removed. The crushing of an enemy will not nieve such an end. Its attainment will come only as are rescued by the power of God from that complacent d privileged selfishness which is the major enemy of at world order. And world order is the will of the eterl God who is revealed supremely in Jesus Christ. God nnot be shaken. Even when we die we continue in is service. Strong in devotion to the Eternal, we beme what George Fox called "established men."

Ninth, a Plus in Quietness. These are days for prayer. e must learn not merely to alternate between outer ngs and the Inner Light. Living prayer must be the ntinuous current and background of all moments of e. We can have what Justice Holmes called "a feeling intimacy with the inside of the cosmos" as we let our thoughts swing, like the needle, to God the Pole Star of the soul.

Toward such aims, I would dedicate my own war-time ministry.

"Without Hatred"

Now is the time to determine that this war must be won without hatred. The character of the peace will be determined by the manner in which we fight through to victory. From the very first shot unto the end, the conduct of the war will influence the pattern for the peace. The means by which we win the war will shape its end in peace. If we would have a righteous peace—and that is the only kind which will make this war worth its cost—we must fight a war in which we shall never lose sight of righteousness. If we would have magnanimity prevail in the peace conference, we must retain it during the war. Will that make us any the poorer fighters? Hardly. "Thrice is he armed that hath his quarrel just." "His strength was as the strength of ten because his heart was pure." What we may lose by a lack of passionate vindictiveness we will more than gain by the calm determination to set up a world in peace where the likelihood of war will be much reduced. We must wage war without hatred in order to have a peace without hatred. And there will be no real peace if it is colored by hatred.—*Birmingham News,* Birmingham, Ala.



Pioneers

Billy and his father had just seen a missionary motion-picture and had made a substantial gift to provide schools for illiterate mountain whites and community centers for foreign-language groups in city slums.

Billy was puzzled. "Gee, Pop," he said, "in our Sunday school lesson last week, Mr. Porter told us that the settlers who went West and conquered those mountains were real pioneers and this motion-picture says they come from real old American stock. What happened to them? How did they get so illiterate and so ignorant?"

"You have to remember, Billy," said his father, "that these are the children and grandchildren, even great-grandchildren, of the first settlers."

"I know, Dad, but what happened to them? And take those city slums. Mr. Porter said most of the foreign-speaking people who came to this country years ago did so in search of religious and political liberty. They were real pioneers too. How did they get in the slums?"

"It's a complicated story," continued his father, "but maybe we could sum it up this way. The children got tired of being pioneers and the grandchildren forgot all about it. Both in the mountains and in the cities, the boys and girls forgot what brought their parents to this country. The first settlers and immigrants looked at privation, danger, and sacrifice as the road to freedom, brotherhood, and equality. The children didn't see it that way. They inherited the freedom and gave all their time to struggling for a living, until they got tired and just settled down to accept things as they came. They lost the spirit of adventure."

"Gee, Pop, that's terrible, isn't it?"

"It's tragic, Son."

Where there is no vision, the people perish. (Proverbs 29:18.)

Eyes That See

"Earth's crammed with heaven," said Elizabeth Ba rett Browning, "and every common bush aflame wit God; and only he who sees takes off his shoes—the re sit round it and pluck blackberries." She walked softl and her poems have helped many of us to see burnin foliage.

"I saw God wash the world last night with His swe showers on high," said William L. Stidger, "and the when morning came, I saw Him hang it out to dry He that hath ears to hear, let him hear, and eyes to se let him look.

It has been said of Bishop Quayle, Phillips Brooks, an others that they made it easy for men to believe in Go and immortality. Their souls were crammed with s much heaven that God was necessary to complete the pi ture.

William H. Carruth said, "A picket frozen on dut —a mother starved for her brood,—Socrates drinking th hemlock, and Jesus on the rood; and millions who, humb and nameless, the straight hard pathway trod,—son call it Consecration, and others call it God."

"He speaks as no man ever spoke," said one who hea Jesus. "He went about doing good," said another. "If could touch the hem of his garment, I should be healed said a woman. "Thou hast the words of eternal life," sa Peter. "Truly this was the Son of God," said the centurio "He brought God to me," said a humble man. "Whe Jesus is, 'tis heaven there," answered his wife.

But if our gospel be hid, it is hid to them that are lost: . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:3, 6.)

He that hath seen me hath seen the Father. (John 14:9.)

MR. EDITOR:

Reader Writes

Other Letters

[illegible]

Warning a Secret Service

[illegible]

With Our Writers

[illegible]

Echoes

[illegible]

Dr. Edgar Sheffield Brightman, Borden Parker Bowne professor of philosophy at Boston University, has been elected president of the National Association of Biblical Instructors for the present year. Dr. Brightman also was elected recently to the Advisory Council of the proposed Inter-American Congress of Philosophy, which will probably meet in December, 1942. His colleagues appointed him editor of the proceedings of that congress.

Dr. H. Paul Douglass, executive secretary of the Commission for the Study of Christian Unity, of the Federal Council of Churches, completed his work on December 31, having reached the retirement age; but his exceptional knowledge both of American Christianity as a whole and of the ecumenical movement led the council to continue his service during 1942 in a new kind of relationship, that of executive vice-chairman of the commission. He will also devote part of his time to surveys and studies for the Home Missions Council, and will continue to edit *Christendom*.

Dr. Arthur E. Holt, professor of social ethics at Chicago Theological Seminary and the Divinity School of the University of Chicago, died of a heart attack on Tuesday of last week, January 13, in his office on the university campus. He was sixty-five years old, a native of Colorado, and began his career as a Congregational minister in 1904. He wrote a number of books that have been widely read, including "Social Work in the Church," "This Nation under God," and "Christian Roots of Democracy in America." The last-named volume, published in 1941, was the subject of an editorial review in these columns last summer.

Rev. Cassius J. Miller, minister of Calvary Methodist Church, Albany, N. Y., became district superintendent of the Albany District, Troy Conference, January 15, by appointment of Bishop F. J. McConnell. Dr. Miller succeeds Rev. Ernest F. Tripp, who was recently appointed pastor of St. Mark's Methodist Church, Troy, N. Y. This is the second time Dr. Miller has served as district superintendent, having formerly been on the Troy District.

J. Bruce McCullough, well-known Methodist layman of Mathewson Street Church, Providence, R. I., has been called to Washington, D. C., as consultant in the Textile Section of the Office of Production Management. His company has released him for the duration of the war.

Miss Clara Wood, whose serious illness was noted in last week's HERALD, died on Thursday of last week, January 15, in the Backus Hospital, Norwich, Conn. Miss Wood was born August 13, 1876, in Hope, R. I., the daughter of Edmund and Mary Jane Wood. She received her early education in the schools of Jewett City, Conn., and later entered the New England Deaconess Association's Training School for Christian Service, in Boston, graduating in May, 1899. She began her work as a deaconess that same year, and was consecrated in 1902. During her thirty-two years of active service, she labored in the following churches: Upham Memorial, Forest Hills; St. John's Church, South Boston; Chestnut Street Church, Gardner; and Grace Church, Bangor, Maine. She also served as assistant superintendent of the Home for Girls in Bangor, and as field worker for the New England Deaconess Association and superintendent of the fresh-air home in Haverhill. She retired in 1931.

Bishop G. Bromley Oxnam will deliver the baccalaureate address at Bennett College, Greensboro, N. C., on May 31.

Dr. Samuel McCrea Cavert's visit to the continent of Europe had to be postponed owing to the outbreak of war between the United States and the Axis powers. Dr. Cavert, who is the general secretary of the Federal Council of Churches, had made all arrangements to leave by Clipper on December 9, in response to an urgent invitation from the headquarters staff of the World Council of Churches at Geneva, Switzerland.

The death of Joseph Franklin Rutherford, better known as "Judge," Rutherford, leader of the Jehovah's Witnesses, was reported recently from San Diego, Cal., where he made his home. He was seventy-two years old, and had been ill for many months.

Mr. and Mrs. Stanley O. MacMullen started South on Wednesday of last week. They planned to stay at the Hotel Ardina, 215 Brazilian Avenue, Palm Beach, until they could find a small house to acommodate the family.

Willa B. Player, registrar and director of admissions at Bennett College, Greensboro, N. C., was the only Negro woman present at the recent Baltimore conference of college executives and government officials. Since last September, Miss Player has been a member of the Subcommittee on Women in College of the National Committee on Education and Defense. Other members of the subcommittee are such well-known figures in the educational world as Dean Virginia Gildersleeve of Barnard College, Dr. Lillian M. Gilbreth of Purdue University, and President Mildred H. McAfee of Wellesley College. Miss Player is a graduate of Ohio Wesleyan University and holds a master's degree from Oberlin College and a *diplome d'études* from the University of Grenoble.

Friends of Rev. Thomas Whiteside will be interested in knowing that his son, Osmond S. Whiteside, was ordained to the priesthood of the Episcopal Church on Sunday, January 4, in Grace Memorial Church, Portland, Ore., by Bishop Benjamin D. Dagwell of the Diocese of Oregon.

Professor H. Augustine Smith of Boston University has set out on another of his famous trips to instil the spirit of song in America, under shadow of war. This time he will cover 5000 miles through Texas to foster a greater interest in music and singing for the improvement of home defense, community solidarity, and religious worship in the Lone Star State. During the week-end of January 23-25, he will visit Edinburg, in the Rio Grande Valley near the Mexican border, where he will lead mass singing of schools, colleges, men's service clubs, and churches. January 26-28, under the ausp of the Federation of Music Clubs of P estant Churches in San Antonio, he conduct conferences and festivals on tiple Choirs.

Helen Thorp, appointed to the faculty the University of Denver Law School week, is said to be the only woman pro sor in an accredited law school in the Un States.

Dr. Frank Kingdon has been elected p ident of the reorganized Union for De cratic Action. He is to give full-time serv to the organization.

The New England Conference lost of its oldest members on Wednesday of week when Rev. F. T. Pomeroy died at Palmer Memorial Hospital in Boston afte illness of two weeks. He was in his nine year. His only survivor is a daughter, Francis A. Rugg of Newton Highlands, whom he made his home. Funeral serv were held Friday afternoon in the First M odist Church of Newton, Newton U Falls. A more extended notice will appea a later issue of the HERALD.

Rev. Jesse Lee Corley of Los Angeles, executive secretary of the Board of Ed tion of the Southern California-Arizona ference, recently had relayed to him by "official listening post" in Ventura, Ca message transmitted from Chungking, Ch by the Chinese International Broadcas Station XGOY during its mail-bag November 29. The message, signed by Mabel Ruth Nowlin, read as follows:

> Tenth anniversary National Christi Religious Education Committee celebrat this week in Chengtu. Three thousa people attended exhibit Christian lite ture and art containing 240 Western a Chinese art reproductions. Special chur services and conferences. Religious ed cation fellowship planning great f ward work. We particularly thought your cooperation in this great task. Ho ing more Christian literature may made available.

Dr. Corley helped to create the Nat Committee on Christian Religious Ed tion in China when he was over ther 1930-31. Miss Nowlin, a Methodist mis ary, has collaborated in producing a deal of indigenous Christian literature use in the educational program of the nese church.

Rev. Robert Leonard Tucker, mi of the Indianola Methodist Church Columbus, Ohio, was invited to share i Kumler Chapel Service held at Western lege, Oxford, Ohio, on Sunday mor January 18. The subject that he chose his sermon was "Things Without W We Cannot Live."

Dr. Edward W. Blakeman, counsel religious education at the University of M gan, and a member of the Detroit Co ence of The Methodist Church, is he the third annual Michigan Pastors' Co ence, which is meeting at Ann Arbo Monday, Tuesday, and Wednesday of week. An article from Dr. Blakeman's appears elsewhere in this issue of the H

Rev. Vincent Del Rosso, pastor o First Italian Methodist Church of Provid R. I., since 1928, died Saturday in Provid

ffered a stroke several weeks ago. A nd two daughters survive him. Funeral s are to be held Tuesday afternoon in urch of which he was pastor.

rteen gospel teams composed of stu- of Boston University School of The- have begun the first of three monthly ments in as many Massachusetts hes. Sixty-four students are engaged in ield work under the direction of Pro- Adolphus Linfield. This is the twenty- d year that the school has rendered service to the churches. In addition to rming many valuable services for the pastors, the student preachers plan and ict evening services, and work with g people's group programs. The churches hich teams have been assigned through ay, February 1, are: Danvers, Stough- East Braintree, Saugus (Dorr Memo- Lynnhurst), South Braintree, Woburn, Weymouth (First), Forest Hills nam Memorial), Maplewood, Needham hts, West Abington, and Graniteville, Methodist, and the Congregational rch, West Roxbury.

cross-section poll to discover the six st effective" preachers in the United es conducted recently by *The Christian tury* produced results gratifying to Meth- t pride, three of the six preachers chosen g Methodists. They are, alphabetically, Albert E. Day, minister of First Church, dena, Cal.; Rev. Ralph W. Sockman, ister of Christ Church, New York City; Rev. Ernest F. Tittle, minister of First rch, Evanston, Ill. The other three chers selected were Rev. Harry Emerson lick (Baptist), Rev. George A. Buttrick esbyterian), and Rev. Paul E. Scherer theran), all of New York City.

state-wide pastors' convocation supported tly by Syracuse University, the Syracuse ncil of Churches, and the New York e Council of Churches is to be held on day and Tuesday of next week, January and 27, in Hendricks Chapel, Syracuse versity. The speakers and leaders will Dr. F. Ernest Johnson of the depart- t of education at Columbia University; Albert W. Palmer, president of Chi- Theological Seminary; and Dr. Oscar mas Olson, pastor of Epworth-Euclid hodist Church, Cleveland, Ohio. Dean liam H. Powers of Hendricks Chapel is rman of the convocation committee.

What does the World Service dollar do?" s is an honest question asked by many hodists, and it deserves an honest answer. n will be found in a booklet entitled & A's" prepared by Dr. J. Q. Schisler, utive secretary of the Local Church Divi- of the Board of Education, and printed distributed by the Council of Secretaries ne of the items in the Coordinated Plan the cultivation of World Service giving. edition of 50,000 copies has been sent ishops, connectional officers, district su- ntendents, pastors, and charge lay lead- Another edition, to be ready some time this month, will be put into the hands of official boards, Boards of Education, and Boards of Missions and Church Extension of the local churches. The booklet is printed in a style to attract readers, and the information that it contains should generate a new enthusiasm for benevolent giving on the part of many Methodists, some of whom have become lukewarm on the subject and others of whom, particularly of the younger generation, hardly know what it is all about.

Commencement at Ohio Wesleyan University, with Lord Halifax, British Ambassador to the United States as the speaker, has been advanced two weeks to June 1.

A campaign to raise $7,600,000 for the Greater Boston United War Fund will be on between January 22 and February 11. Four powerful agencies of community and national morale—the American Red Cross, the Greater Boston Community Fund, the local Soldiers and Sailors Committee, and the United Service Organizations—are joining hands in a single effort. Greater Boston is the only American community of comparable size in which such a united campaign is being conducted.

Methodists from nine Southern states—Tennessee, Kentucky, Virginia, Georgia, North Carolina, South Carolina, Mississippi, Alabama, and Florida—will be among the 3000 men and women who will attend, it is expected, the Missionary Council of the Southeastern Jurisdiction, to be held in Nashville, Tenn., January 27 to 30. The council will be under the joint leadership of the Board of Missions and Church Extension and the Woman's Society of Christian Service of the Jurisdiction. All the bishops of the Jurisdiction will be present and on the program. Among the other speakers announced are Dr. E. Stanley Jones, Dr. George A. Buttrick, Dr. A. L. Warnshuis, Dr. Y. C. Yang, Dr. Ralph E. Diffendorfer, and Dr. Roy L. Smith. Each of the 9500 churches in the Jurisdiction has been invited to send delegates.

Temple Methodist Church, San Francisco, Cal., has terminated its four-year association with First Congregational Church and is at present holding services in the Native Sons' Auditorium. Rev. Edgar A. Lowther continues as pastor.

Subject to State Department approval, six drafted conscientious objectors enrolled in Civilian Public Service Camps will be sent shortly to England by the American Friends Service Committee. The men will rebuild bomb-damaged houses and construct shelters for evacuated families. They will be the first unit of relief workers selected for overseas duty from the 1500 conscientious objectors now engaged in non-military "work of national importance."

The midwinter meeting of the Providence Methodist Social Union, to be held on Friday evening of this week at Haven Church, East Providence, will be addressed by Dr. Hugh Vernon White of Boston, executive secretary of the American Board of Commissioners for Foreign Missions.

Copley Methodist Church, Boston, will have a service of dedication and consecration next Sunday morning, January 25, at eleven o'clock, with Bishop G. Bromley Oxnam as the preacher. Under the leadership of the pastor, Rev. Fred Winslow Adams, the church building has undergone a renovation program during the last few months which, among other things, has transformed the somewhat dingy sanctuary into a place of beauty. Included in the service next Sunday morning will be the dedication of a new lectern in grateful recognition of the faithful service of the ministers of Copley Church from the time of the opening in 1925 to the present date. New hymnals, and the cross on the spire, also will be dedicated.

Exposure

Hugo Fernandez Artuco left a post on the faculty of the University of Montevideo to devote himself to the complex task of exposing the Nazi penetration of his country. He has been markedly successful in uncovering the machinations of Hitlerism in South America. Something of the importance and extent of his investigations may be gathered from his arresting article which is reprinted from *Free World* on page 50 of this issue of the HERALD.

A Poem That Will Live

We invite HERALD readers to turn to page 61 and read the sonnet "High Flight." Like the American Joyce Kilmer and the British Rupert Brooke, John Gillespie Magee, Jr., British-American writer of those verses of ineffable beauty, was killed in action. We believe that "High Flight" will take its place with the immortal poems of the first World War. In a personal letter to the editor of the HERALD, Rev. John G. Magee, the father of the nineteen-year-old poet, writes: "It is simply amazing the way these verses have touched the heart of America. This is all an immense help to us, as it makes us feel he did not die in vain."

A stanch lover of peace, the young man sent his mother at Christmas time two years ago a book containing sixteen of his sonnets. On the inside of the book was a picture of the Washington Cathedral, with this comment: "Don't you find, upon looking upon such a picture as this . . . something that mocks patiently—but, oh, so effectively—at the futility of war?" Nevertheless, he came to such a deep conviction about the tragic plight of humanity and the need to defend civilization that he gave his life for his fellow men.

Tires for Ministers

In the HERALD of two weeks ago, under the title "Overlooked," we published an editorial calling attention to the omission of any reference to clergymen in the regulations respecting automobile tire rationing issued by Leon Henderson, Price Administrator, and suggested that a new paragraph be inserted in the regulations giving ministers the same status as physicians in the issuance of tire purchase certificates. On Saturday of last week, Mr. Henderson announced an amendment to the regulations which "will place the needs of clergymen on a par with those of doctors, nurses, and other occupations and professions whose services are essential to public health and safety." *The New York Times* says that the action "followed agitation by members of Congress and James Cannon, Jr., a Methodist bishop." Bishop Cannon, in one of his releases, quoted the ZIONS HERALD editorial.

The Colleges Gird for War

JOHN OWEN GROSS

A record gathering of representatives of higher learning was held in Baltimore, Md., January 2, 3, and 4. Representatives from the junior colleges, colleges, and universities of the United States assembled to study how their institutions could best serve during the present crisis. President Roosevelt sent a message, and the educators replied and assured him that they accepted the grave responsibility that the emergency placed upon them, which, as the President has said, consists in our helping the country "to win the war. At the same time, it is perfectly clear that it will be futile to win the war unless during its winning we lay the foundations for the kind of peace and readjustment that will guarantee the preservation of those aspects of American life for which the war is fought."

It was evident from the outset that the representatives of higher education had no expectation that their work would continue in the traditional vein. A straw vote showed that almost one half of the institutions represented had already set in motion plans for an accelerated program for the duration of the war. By this method they hope that the present student population and the students who are ready for college in the spring of 1942 may complete their work before they reach the draft age. This speeding up involves shifting colleges to a twelve-month basis. Since many college students are dependent upon the earnings of summer employment for their college expenses, the Government was asked to compensate them for the loss of summer earnings by making grants of aid.

At the first session of the conference called by the representatives of the Government, Hon. Paul V. McNutt, administrator, Federal Security Agency, took the opportunity to say that educators who think and build for peace do not always look at the world situation realistically. He lamented the short-sighted attitude manifested at the close of the last war which led to the repudiation of the League of Nations. President Isaiah Bowman of Johns Hopkins University at the closing session subjected Mr. McNutt's address to a critical analysis and reminded him that it was not America's scholars but rather her politicians who after the last war led in the repudiation of the League Covenant and urged a complacent return to a smug "normalcy." "It is not the college men of the nation who pause at this moment to shed a tear at the mention of Harding and Lodge," he said.

With but few dissenting voices, it was voted to approve the principle of selective service as the most effective means for recruiting the needed men for the armed forces. This is the only method, General Lewis B. Hershey declared, by which the country may use its man-power orderly and systematically.

One complaint that appeared general was the lack of uniformity in deferment granted by Selective Service officials. It was stated that many draft boards had failed to take cognizance of the need for certain highly trained men and had not granted occupational deferment for the individuals who could serve best after receiving further training.

The conference asked that, as well as for pre-medical and pre-dental students, deferment be permitted for bona-fide pre-theological students in colleges that have been approved by appropriate ecclesiastical authority. This was not included among the eighteen proposed resolutions prepared for the working agenda.

In spite of the fact that the educators had assembled upon the invitation of the Divisional Committee on Higher Education of the United States Office of Education War-Time Commission, they were outspoken against any form of regimentation that would lower academic standards or bring governmental control.

The Association of Schools and Colleges of The Methodist Church followed with its annual meeting on January 5 and 6. The program this year consisted of four addresses that in reality were reports of commissions appointed to study four problems. Bishop G. Bromley Oxnam, chairman of a commission appointed by the Board of Education to formulate a program of objectives for the Division of Educational Institutions, Board of Education, outlined some of the findings of his commission. The board, he said, could constructively aid institutions of learning related to The Methodist Church by helping them to find faculty members who are truly Christian, furnishing advisory service in college administrative work and particularly guidance in financial matters. He said that the church should be as skilled in measuring the effectiveness of the Christian program of its institutions as accrediting authorities are in measuring the effectiveness of the academic work.

President H. J. Burgstahler of Ohio Wesleyan University headed a commission that had studied the financial needs of the institutions. Losses resulting from a decline in the interest rate on investments, and from a decrease in student income resulting from lessened attendance due to the war, threaten the life of many of the schools. The commission believed that the situation was serious enough to warrant a movement to enlist greater support from the church for the institutions of learning.

President Arlo A. Brown of Drew University outlined a plan for improvement of the public relations through an intensive period of cultivation and education. Such a plan aims to apprize the Methodist constituency of the work of the Methodist institutions of learning.

A fourth commission, appointed to study the religious life on the campuses of Methodist institutions, found that there had been no decline in the offerings of courses in Bible and religion, that the great majority of our Methodist colleges have compulsory chapels, and that the major source of supply for the Methodist ministry is the Methodist college. Dr. Thomas S. Kepler of Lawrence College presented the report.

The program was both informative and inspirational. The influence of it was summarized by one president, who said that, after the three exacting days with the government officials, the program of the Methodist Association of Schools and Col strengthened his faith and morale, and pared him to face the difficult days ahea

Dr. Umphrey Lee of Southern Meth University, the retiring president of the ciation, is succeeded by Dr. G. I. Humpl of High Point College.

Bishop Adna W. Leonard, president o Board of Education, was present in Methodist meetings and closed them wit inspirational address.

Must Overseas Relief Stop

HERBERT WELCH

No. Civilian victims of war can stil helped. American entry into the war leaves open a great many avenues of se for the established church relief agencie a number of cases the emergency has int fied the need. The eight church relief a cies affiliated with the Methodist Comm for Overseas Relief are all able to carry their programs. The program of most these agencies is now hindered chiefly lack of funds. Urgent appeals are contin coming from centers of suffering abroad

As to China, we transfer our base operations from Shanghai to Chungk From that city relief work can be carrie in at least eleven provinces of Free Ch including the border regions where figh is taking place, and where the need is great. Continuance of help for sufferer parts of China occupied by Japanese tr is not certain, but may still be possible.

Aid for Christian families and wor for prisoners and refugees in various of Europe still goes on, and the Internati Missionary Council is doing its utmost to that needed help for the "orphaned missi ries" shall still reach them.

Many Christian refugees already settle this country are somewhat unsettled in occupations because of the declaration war. All are in a state of excitement extra care is required to help them.

The Methodist Committee for Over Relief extends assurance to all who anxious to help those who are suffe acutely because of the war. The church resentatives abroad need our immediate hearty support. With this they can extend atmosphere of confidence and maintain faith and the livelihood of many thous who are in the most abject misery. The laration of war has not stopped the program. Church people can continue to their money in good confidence that it bring a ministry of mercy and help to un numbers of men and women and chil who have nowhere else to look for the necessities of life.

Japanese Methodists Express Loyalty

Many official board members in chur of the Pacific Japanese Provisional Co ence, who are or have been presidents o local Japanese associations or are promi in Japanese affairs and well known as anese language teachers, are among than 1500 Japanese arrested by the Fe Bureau of Investigation on the Pacific reports Rev. Frank Herron Smith, Mi District superintendent.

There have been many expressions of alty on the part of Japan-born Japanes

Built to Serve Town and Gown

ıe beautiful new building of Wesley Foundation-First Methodist Church, Ann Arbor, Mich., pictured above, was dedicated without bt last year. Its more than a hundred rooms and sanctuary take the place of six buildings that used to stand on the location. This urch ministers to the city of Ann Arbor and to the host of Methodist students who attend—with ten thousand others—the Univer- y of Michigan. Dr. Charles W. Brashares, the present pastor of the church, is a graduate of Boston University School of Theology d began his ministry in New England, his first three charges being Orient Heights, Gorham, Maine, and Newton. He was ap- inted to Ann Arbor in 1934, after a twelve-year pastorate at Grace Church, Dayton, Ohio.

gested by the following letter written by . M. Ohmura, pastor at Riverside, Cal., ıed by 101 "alien Japanese," and sent he mayor and the city council of River- :

We, the undersigned Japan-born Japanese, ɔ are residing in Riverside, wish to ex- ss our whole-hearted regret for the pres- conflict which has risen between the lted States of America and Japan, and ewith pledge sincerely and completely loyalty to the United States of America, ying and upholding her governmental icies, administrations, and ideals.

Most of us are parents of American citi- s. We have been living in America many rs; long enough to be American citizens, y if the United States law allowed. Yet, v here we are technically aliens, but in lity American citizens. Therefore, again, assure you our unquestioned loyalty to adopted country, and will do our best to ve her, not only in words, but in spirit l conduct as well."

. Tsuda, pastor at Oxnard, writes: "I am ry for the war the Japanese military ver started against the United States. a Christian minister I will do my best, perating with American churches here, the Japanese people. As a permanent res- nt and parent of Nisei citizens, my heart l action go with America."

. Horikoshi, pastor at Wapato, Wash., orts no change of church meetings except family meeting, while the Buddhist group had to take down its sign and stopped one meeting. "I have told all members of the church that this is no time of just hiding and fear," he continues. "We Christians have great responsibilities. We must show our Christian spirit. We must prove our loyalty to this community and this country. . . . How wonderful that many old Issei (first-generation Japanese) ladies are sewing for Red Cross! . . . We sent some turkey to the county jail that all the prisoners could share the joy of Christmas together. . . . I am not discouraged, but rather delighted that people are helping each other more than ever before. They are getting more kindly. . . . We sang Christmas carols with American church young people, and have given part of our Christmas offering to the rescue of the community. Isn't that fine?"

Several members are among those detained at the Immigration Station in San Francisco. Since the army took Angel Island, a former Salvation Army building is being used. They do not have privacy, but are well treated. Deaconess Katherine Maurer is on the job. She is allowed to go freely to the large gymnasium where they are kept and to give them clothes, books, and magazines. Their relatives are allowed limited interviews. "She called out for us the oldest Japanese we know, and one of our members. He seems dazed. As soon as possible they will have 'hearings' for these men, and most of them will be released. Full freedom is afforded second-generation Japanese."

Dr. Smith and a number of missionaries returned from Japan are acting as interpreters, a necessary and valuable service.

"At present the Japanese are being treated very kindly by Americans everywhere. Almost all the businesses are open again (laundries, markets, and stores of permanent residents—not international business). Any Japanese may earn and receive up to $100 a month. Businesses are allowed up to $1000 a month, according to their banking account for the last six months."

Since December 28, the Japanese daily, *San Francisco Japanese-American,* has been allowed to resume publication. The translation of the Japanese part has to be deposited with the postmaster.

——These days demand the revamping of our schedules. War always throws things out of joint. This war is no exception. . . . But while we conserve and revamp let us make sure that there shall be no let-up in our efforts to carry forward the work of the church. Nothing is more essential than the religious life of a people. . . . Let us pray for one another. Let us strengthen the fellowship. May we seek actively the presence of God. . . . While schedules may have to be adjusted, let us make certain that the spiritual glow will be maintained.—BISHOP W. W. PEELE, in *The Virginia Methodist Advocate.*

PARK AVENUE METHODIST CHURCH, WORCESTER

FOUNDED HALF A CENTURY AGO BY REV. ALONZO SANDERSON

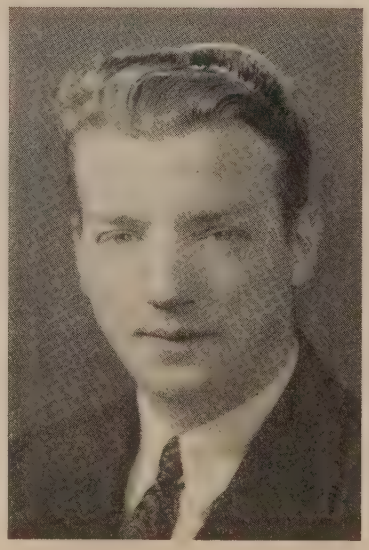
Fiftieth Anniversary

When Park Avenue Methodist Church, Worcester, celebrated its fiftieth anniversary, there was an element of shock in the event. It seemed impossible to many of the older members and friends that fifty years had passed since Rev. Alonzo Sanderson, filled with zeal about his City Missionary Society, had tirelessly worked to build up centers of Methodism in and around Worcester. During the 1890's he founded four churches, of which Park Avenue was his pride and joy. Today it is the only one of the four that has survived.

Among the students who helped Mr. Sanderson during those early days was Charles Wesley Burns. Bishop Burns said later that it was in this church that he preached his first sermon. When Mr. Sanderson completed his work in 1901, Park Avenue Church called its first full-time pastor—Rev. L. J. Birney, who also afterward became a bishop. With men such as these, the foundation of Park Avenue's religious life was laid in a way to endure.

The anniversary program reached right back over the span of years and revived sacred memories. Rev. C. Oscar Ford, pastor in 1906, who had preached the anniversary sermons at both the twenty-fifth and forty-fifth anniversaries, opened the week of celebration with a powerful sermon. That same evening, November 30, Rev. Benjamin W. Rust and Rev. Willard Smith, who had been boys in the church, conducted a Harvesters' Service and represented all who had gone out from Park Avenue into the active ministry. The official board met on Monday night, December 1, and the members were refreshed as they examined some of the old official records and then told what the church had meant in their lives. Wednesday evening the Youth Fellowship presented "Dramatic Highlights in the History of Our Church"—a play that was written by the pastor, Rev. Hugh Stouppe.

Friday night, nearly 200 people sat down to the anniversary banquet. Three former pastors, Rev. William Gunter, superintendent of Boston District, Rev. John K. Montgomery, and Rev. Roger E. Garland, were present and spoke briefly. Rev. John L. Cairns, superintendent of Worcester District, gave the address. The program was then turned over to J. Frank Smith, treasurer, who called on Homer Gould, Mrs. E. Bert Johnson, and Frank Higgins to assist him. In an impressive ceremony the $900 mortgage was burned



HUGH STOUPPE

PASTOR AT PARK AVENUE, WORCESTER

and $300 was paid on the parsonage mortgage.

Another $500 has been raised which will be applied on further reduction of the parsonage mortgage and on general improvements. It is hoped that the whole of the church debt will be cleared by the end of 1942.

A stranger attending the homecoming service, December 7, would have wondered at the stirring scenes of reunion. With tears of joy very much in evidence, he would ha felt like saying what was said of the ear Christians—"Behold, how they love one a other."

The week's celebration came to a clo with a candlelight communion service, whic was particularly impressive because of t soul-shaking events on that afternoon Pearl Harbor. The persons present were r minded of the witness and mission whic their fathers had carried successfully throug fifty years of both war and peace, and eac one went forth determined to "follow in the train."

Liquor Situation in Maine

[Extract from the annual report of Rev. Frederick W. Smith, superintendent of the Christian Civic League of Maine, with headquarters in Waterville]

Last year, although the local option ele tion had been over for two months, I w unable to bring you a complete report c the results of that election. Here are t results:

Two hundred and ninety-five towns vote against state stores. That was 58 per ce of the total, and 24 more than in the pr vious election and 28 more than in the fir election.

Three hundred and thirty towns vote against the hotels and clubs having cockta lounges. That was 65 per cent of the tot and five more than in the two previous ele tions. Three hundred towns voted again beer parlors—that was 59 per cent of t total and 48 more than voted that way in t previous election. On the new question bottled beer sales, 263 towns voted "no," a total of 52 per cent of all.

On any way of figuring that you wa to use,—and whatever way you figure, t national liquor groups will discount it ar attempt to ridicule it,—on any way of fi uring that leaves more than 50 per cent the towns of the state in the dry colum and a steady increase in dry territory in t state.

So steady is that increase that the be people have become alarmed enough to hi a former state official to become the leader at a salary reported to be $10,000 year, or nearly twice the total income of t Civic League annually. The result of th naturally, is that we are going to have a st more aggressive fight in the coming lo option than we have had in the other yea for we shall have this group fighting wi a united front and a single leader, whi has not been so definitely so in the past; addition, we shall have the Brewers Leag of New England, the Boston organizati that finances the campaign and campai expenditures of Harry A. Belyea. This ganization has in each election alone sp nearly $10,000 in their campaign.

It is said that the liquor business is s ting aside 10 per cent of its total income a fund to be used to fight to continue the s of liquor. The beer business alone in Ma amounts to more than *seven million doll* If the above statement is true, and I h reason to believe it might be, then the b business has about $700,000 a year that spends in one way or another to keep b going in this state. The hard-liquor busin does at least an equivalent business dollars, so that is what we have to m today.

Portland District Letter

★

A. SHATTUCK, Superintendent

angelism is the order of the day on the land District. In addition to the plans several pastors for evangelistic services heir own churches, a few groups have bined for cooperative efforts along this Among them are the Protestant ches of South Portland, where a week services is being featured January 4 to Four Methodist ministers are participat- and the general theme of the meetings is e Gospel of Life." These South Port- l pastors are: Rev. Walter H. Cass, Rev. liam R. Wright, Rev. Charles E. oks, and Rev. Lawrence D. Porter.

ev. J. Reid Howse of Kennebunk has completed a week of prayer services. successful watch-night service also was l in this church, with three brother min- s—one in the retired relation, one an pted supply pastor, and one a local cher—assisting the pastor. They were . S. E. Leech, Rev. George E. Taylor, and er Curtis.

ev. C. O. Perry of Old Orchard Beach ns a series of four meetings on Tuesday ning, January 13, at his church, with Rev. R. Howse, Rev. L. D. Porter, and Rev. L. Wilson as guest preachers on the fol- ing nights.

our church rallies will be held at stra- c points in the district during the week January 12. The schedule is as follows: rnton Heights, South Portland, January Sanford, January 13; Auburn, January 14, Naples, January 16. Christian education, activities, and evangelism will be the f emphases.

he annual ministers' retreat will be held February 11 at Congress Street Church, tland.

ome of the churches have sent in the nes of new subscribers to ZIONS HERALD ering the total subscriptions underwritten the quarterly conference. In some other ances, however, no such names have been eived at the HERALD office. Names and resses of the new subscribers should be at once, in order that they may begin eiving the paper.

nuary 18 is designated as Christian Civic gue Day by Conference action. The Civic gue and its leader, Rev. Frederick W. ith, have made enviable records, and are erving of the loyal and generous support every Methodist church.

r. Ezra M. Cox of the Board of Missions Church Extension spent four days on the rict during the week of December 15, aking to church and school groups at dgton, Kezar Falls, Gorham, Kennebunk, Bethel. His vivid and pithy presenta- of Methodism's missionary program made a deep impression on all who heard him.

Rev. William T. Bennett was appointed to the Bridgton charge in December, to fill the pulpit made vacant by the illness of Rev. Frank Oldridge. Mr. Oldridge's health is much improved, and complete recovery is anticipated in due course.

Rev. Philip U. Tolman is supplying the Chebeague Island charge for the remainder of the Conference year.

As the first crocuses thrusting aside their snowy blankets are the harbingers of spring, so the opening fourth quarterly conferences warn us that the time of Annual Conference is fast approaching.

January 4 saw the beginning of fourth quarterly conferences on the Portland District, and South Berwick was the charge so honored. This church is federated with a Congregational church, and the present pastor, Rev. Herbert Worthley, has just completed ten years of fine service. The conference was unanimous in seeking a continuance of that relationship.

The people at Eliot are happy with their pastor, Rev. Edward J. Webber, who is serving his first year on this charge, and evidence a fine spirit.

South Eliot continues its progress under the leadership of Rev. Henry O. Megert. Property improvements and new equipment here make this one of the best-equipped small churches on the district. The proximity to Kittery Navy Yard, with its construction program necessitating unceasing labor, creates new problems in serving the men of this charge. Pastor and people are making adjustments and finding ways to overcome this difficulty.

Kittery is laying long-range plans for extensive property repairs. Rev. Fredric Olsen has the unqualified affection and support of the loyal people, and carries on an extremely active program. Admiralty Village, a government housing project, provides an excellent opportunity for plenty of home mission activities.

The church at West Kennebunk has been completely renovated and redecorated at a cost of approximately $600. The morale of the people is high, and they are looking forward to continued happy relationships with the pastor, Rev. J. R. Howse.

The people at Maryland Ridge welcomed the district superintendent on the coldest night of the year to date by furnishing a covered-dish fellowship supper prepared as only New England housewives know how to prepare such a meal. The conference that followed was as genial as the feast. A high percentage of youth was in attendance, which augurs well for the future of this church. Rev. Zebedee Andrews is pastor here.

Mrs. Henry O. Megert is at present a patient at the Pratt Hospital in Boston. Her many friends wish a speedy return to health for her.

Behind the columns of figures and the stark facts on Conference reports are stories of struggle and victory, of sacrifice and prayer. As the district superintendent goes from charge to charge and hears these reports, he hears also in the voices of the readers the pride of achievement, the humility of a hard task patiently wrought out, or the tense tone of one who has done his best yet feels that all has not been accomplished that should have been. Sometimes the report seems to tell so little, when so much has been put into making that little possible. Every church has in its membership some people who do not seem to sense the importance of what the church is doing, or trying to do; who are content to be idle or are apathetic in the face of the world's crying need. But at the fourth quarterly conferences are found the faithful, whose faith is evidenced by their works. The church need have no fears while these folk carry on.

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BOOKS JUST RECEIVED

★

FAR WEST IN CHINA. Communists, Cooperatives, Colleges. By Stanton Lautenschlager. Friendship Press: New York. Price, paper, 25 cents.

THE BEARING OF ARCHAEOLOGY ON THE OLD TESTAMENT. By George Livingstone Robinson, Ph. D., D. D. American Tract Society, 21 West 46th Street, New York, N. Y. Price, $1.75.

FAITH FOR RECONSTRUCTION. By Rose Terlin. Council for Social Action of the Congretional Christian Churches, 289 Fourth Avenue, New York City. Price, 15 cents.

IN THIS GENERATION. The Story of Robert P. Wilder. By Ruth Wilder Braisted. Friendship Press: New York. Price, $1.25.

Berkshire Letter—

DR. SCHERER PREACHER FOR WEEK OF PRAYER

BISHOP OXNAM SECURED FOR NEXT YEAR —NEW CAMP SITE—$400,000 SOUGHT FOR PENSIONS

PITTSFIELD, JANUARY 10.—The Pittsfield Council of Churches has just come through another Week of Prayer. On four evenings and three afternoons in the South Congregational Church, Rev. Paul Scherer of the Lutheran Church of the Holy Trinity, New York City, spoke to an ever-growing congregation on the great themes of the gospel as they relate themselves to this tragic day. The great preaching of this great preacher left us all rebuked and wounded, instructed and inspired. Bishop G. Bromley Oxnam has already been secured as the Week of Prayer preacher for 1943.

* *

Rev. C. Walter Kessler, pastor of the Methodist Church at Cobleskill, N. Y., announces that a new site has been secured for the annual Summer Junior High Camp. Through the generous cooperation of the owner, one of the members of the Troy Conference, an option has been secured on a tract of land bordering on beautiful Sherman Lake in the Adirondack region near Warrensburg. Here it is proposed to develop about 150 acres of land as a permanent home for the Junior High summer program. As rapidly as possible, facilities designed for this type of camp will be erected. Already numerous churches and individuals have indicated tangibly their interest in this project.

* *

A donor, who wishes to remain anonymous, has recently given to the First Methodist Church, Pittsfield, $4000 for mortgage reduction and $1000 each to the woman's foreign and home missionary work. The $4000 gift, plus generous parish support of the debt reduction program and additional contributions from various individuals, has enabled First Church to reduce its mortgage by nearly $22,000 since May, 1941.

At the communion service on January 4, William E. Bagg, president of the board of trustees and treasurer of the church, presented the congregation with 100 new Methodist Hymnals. They bore the simple inscription "In Memory of Grace Marshall Bagg." Mrs. Bagg was for many years a member of the First Methodist Choir and, until her death last year, maintained a keen interest in the music life of the parish.

* *

On November 25, a special session of the Troy Conference was held in Christ Church, Glens Falls, N. Y., to reconsider a previous action directing the institution of a program to raise $400,000 to bring the "new entrants" into the New Pension Plan and to supplement funds now available for the present and future pensioners under the old plan. After a morning and afternoon of discussion and debate, the Conference reaffirmed its previous action. And now to the raising of $400,000! H. ELLIOTT CHAFFEE.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

New York Letter—

PRESERVING DEMOCRACY IN TIME OF WAR

EASTERN REGIONAL CONFERENCE DISCUSSES TIMELY THEME—MISSIONARY INSTITUTES—DR. BUTTRICK ADDRESSES PREACHERS

NEW YORK CITY, JANUARY 13.—More than a hundred delegates were present at the Eastern Regional Conference of the United Christian Council for Democracy held in New York City on Monday and Tuesday of last week. With war threatening the democratic way of life in every quarter of the globe, the conference chose a timely theme: "The Preservation and Extension of Our Democracy." Bishop Francis J. McConnell headed a list of notable speakers whose names and subjects were announced in ZIONS HERALD of December 24.

The conference protested vigorously the discrimination against Negroes and Jews in matters of education, housing, jobs, and in the armed forces of the country; and commended the President for his statement urging fair employment practise as one of the bases of our democracy and counseling employers to cease discharging aliens simply because they are aliens.

Effective control of prices and rents was approved; but the proposals in the report of the Joint Congressional Economy Committee, involving a slash of more than $1,000,000,000 in public agency expenditures, were opposed on the grounds that they would strike directly at the health and morale of the people and would fall particularly heavily on the low-income groups. "We deplore," the report continued, "the unnecessary and tragic fact that multitudes of Americans a poor people in the midst of a rich co try, that the war load is being put on shoulders least able to carry it, that m than fifty per cent of the war taxes are be paid by our people in the low-income bra ets. . . . We believe that regulation of cost of living by the public authority sho rest upon the principle of equalizing purchasing power of high and low incor through taxing the rich during the natio emergency and borrowing from the poor savings stamps and government securiti

In dealing with the subject of civil lib ties, the conference declared that the strug against fascism abroad is meaningless un all evidences of fascism are defeated home, and that we cannot be complac toward any violation of civil liberties or regard of the rights of any minority. Act was taken petitioning President Roosevelt pardon Earl Browder, and requesting Att ney General Francis Biddle to uphold ruling of the Immigration Committee versing Judge Sears's decision for the depo tion of Harry Bridges. It was the convict of the conference that both of these m were the victims of unjust discriminatio the former because of his political views the latter because of his effective work a labor organizer.

The conference took the stand that fense of the rights of labor is integral to defense of democracy at home," and co mended the Administration for establish the War Labor Board, and labor for vol tarily giving up the right to strike for duration of the war while collective ag ments are in effect. It further insisted labor must be accepted as a full and ec partner with capital and management, only for the period of the war emerge but also for the post-war period.

Thinking of the post-war world, the ference called for a committee to coope with the Malvern Committee of the E copal Church and to set up a national in denominational conference to "study implement the patterns and techniques a just and durable peace, to the end th people's world may become a reality."

* *

For the four missionary institutes to held in the New York East Conference month and next as noted in last we HERALD, the general theme is "What's Al for the Church." These institutes are s sored by Bishop McConnell and the Co ence Board of Missions and Church E sion, of which Rev. George S. Lacklan the executive secretary. The afternoon dresses will cover both the home and eign divisions of Methodist missionary with two addresses, "What's Ahead for Churches Around the World" and "W

d for Churches in the United States." first subject will be discussed at the re- ve meetings by C. W. Iglehart of , Bliss Wiant of China, Newell S. Booth lgian Congo, and Marshall J. Murphree d Umtali, Africa. The addresses on the subject will be delivered by Rev. Ezra ox, Rev. Fred B. Newell, and Rev. Rob- earle. Following the addresses, a sym- m will be held on "Meeting Problems e Local Church," dealing particularly the program of the Woman's Society, onary education, and the every mem- canvass. In the evening at all four insti- , Bishop Herbert Welch will speak on hodism Ministering to War Sufferers" Bishop McConnell on "The Church and orrow's World."

* *

v. George A. Buttrick, pastor of Madi- Avenue Presbyterian Church, addressed Preachers' Monday Forum in the chapel e Methodist Publishing House yesterday ning. He spoke on the responsibility of church in war time. After emphasizing general principle that every man's con- ce must be respected at all times, he ned three services that the church should er: (1) build faith; (2) strengthen ale (in the sense of courage, sympathy, nanimity, and poise); (3) prepare the ds of people for a just and durable peace.

LESTER WARD AUMAN.

ened to Laymen

a meeting of the board of directors of General Theological Library on Janu- 9, it was voted that "ministers who desire privilege of the use of the library for ers and religious workers in their ches may obtain it upon request and by introducing said persons. The library grant the privilege to three such per- in each parish."

xtension of the library's service to lay kers is made at the request of various isters, and because of the development has taken place in recent years in the ational program of many churches his library on Beacon Hill, Boston, at 53 Mt. Vernon Street, was founded in 1860 and serves ministers of all denominations in New England free of all cost. For those residing more than twenty miles from Boston, who can less readily come to the library in person, postage charges on books mailed are paid, both ways, by the library. The use of the library has now been extended to the laity on the same terms as to ministers.

The library contains 48,000 volumes and regularly adds the latest books of value to those interested in all church work. The circulation last year was approximately 15,000 volumes.

On the board of directors, twenty-one in number, are Howard W. Selby, Professor Richard M. Cameron, Vincent P. Clarke, and Rev. Lewis O. Hartman, and on its book committee are Professors Elmer A. Leslie and Richard M. Cameron of Boston University School of Theology.

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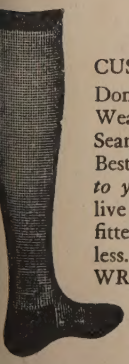

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Church Register

HERALD CALENDAR

Northeastern Jurisdiction Woman's Society of Christian Service, Arch Street Church, Philadelphia, Pa., January 27-29
Board of Hospitals and Homes, Annual Meeting, Dallas, Tex., February 2, 3
Race Relations Sunday, February 8
Puerto Rico Conference, Aguirre, Bishop E. G. Richardson, February 11
Latin Mission, Tampa, Fla., Bishop A. J. Moore, February 15
World Day of Prayer, February 20
Laymen's Day, February 22
National Study Conference on "The Churches and a Just and Durable Peace," Delaware, Ohio, March 3-5
New England Regional Methodist Student Conference, St. Mark's Church, Brookline, March 21, 22
Board of Education of The Methodist Church, Annual Meeting, Nashville, Tenn., May 20-22
Boston University Commencement, May 23-25
Methodist Student Day, June 14

EDUCATION FOR TITHING—The Layman Tithing Foundation, which has distributed millions of pamphlets on the tithe, announces a new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention ZIONS HERALD.

LAYMAN TITHING FOUNDATION,
740 North Rush Street,
Chicago, Ill.

NOTICE—The annual meeting of the New England Methodist Historical Society will be held Monday, January 26, at 2 P.M., in Room 48, Wesleyan Building, 581 Boylston Street, Boston. C. H. STACKPOLE, Sec.

Bits of Fun

The new minister was making his first pastoral call at Billy's house, and observed that the little boy was looking at him with interest. "You're a fine little fellow," he said. "Do you know who I am?" "No," said Billy, "I don't. Don't *you* know who you are?"—*Methodist Recorder.*

Two matrons got into a bus at the height of the evening rush hour. When they alighted they used the front door, interfering with a lot of people who were trying to get in.

"Use the rear door, please," said the driver with a good deal of irritation.

Both ladies were by this time on the curb, but they turned, entered the bus again, walked through to the back door, and exited.

The driver couldn't even speak for ten blocks.—*Christian Science Monitor.*

A friend of mine took his little girl for a walk. It had been raining, and Betty insisted on walking through all the puddles.

"You'll get into trouble when Mummy sees what you've done to your shoes," said my friend reprovingly.

"No, Daddy, I won't. You will—for letting me!"—*Wesleyan Christian Advocate.*

"Why do you call your boy friend 'Pilgrim'?"

"Because every time he calls he makes a little progress."—*Exchange.*

Minister—I'm glad to see you on your way to Sunday school, Elmer. What do you expect to learn today?

Elmer—I expect to learn the date of the picnic.—*Selected.*

Mrs. Horner—What a horrible noise comes from that radio!

Jasper—Well, I guess you'd make a funny noise, too, Mother, if you were just coming out of ether!—*Alabama Christian Advocate.*

Young Thing—Do you charge batteries here?

Service Station Man—Sure, ma'am.

Young Thing—Then put in a new one and charge it to Dad.—*Commerce Gusher.*

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Miscellaneous Advertisements

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CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University Current Expenses of any Department

For the maintenance of a

Professorship Fellowship Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY

GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

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3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
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8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

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